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The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, April 15, 1943.

NEW SERIES—VOLUME 45—NO. 12.

The Baptist Paper In A World At War

By L. L. Carpenter, Editor Biblical Recorder
Raleigh, N. C.

The discussion of this subject is conditioned by at least two determining factors: first, it is "the Baptist paper" which we are to consider; and, second, the service we are to render is "in a world at war." The major part of our task will be the same, war or no war. . . . If what we do is vital and helpful, it must be adapted to the real needs of our own day as well as deal with the eternal verities. . . .

I. Wisdom and Good Judgment In Regard to Many Perplexing Problems Needed

We should be patriotic and support the war effort, and yet keep the prophetic attitude of freedom and independence. War as such is diametrically opposed to all that we hold dear as it seems that we must fight on to victory, or else we shall lose all that we hold dear in our Christian civilization today. The right attitude to take toward war is not an easy question to decide. Here is where we need wisdom and good judgment. We must not blindly "present arms," and neither must we worship Mars instead of Christ. . . .

The freedom of the press and the freedom of religion must be preserved, and at many points these two great freedoms may be endangered. For instance, some of our people are getting disturbed over the right policy to pursue in the payment of the "Victory Tax."

II. A Message of Comfort and Hope to Distressed People

There will be increasingly many disrupted homes and churches. Loved ones will go away to war and there will be thousands of lonely homes and hearts. There will be hardships at home and on the battle front. Many times it is much harder to stay at home and wait than it is to go to the front and face the danger of battle. Death will come to many, and yet many more will be maimed and crippled for life. These things are not easy to face, but the resources of the Gospel are equal to anything life can bring. We shall hope that our Baptist papers will contain much material which will give comfort and inspiration to those in distress.

Another group to whom we must minister will be those who are faced with doubts and fears because of the whole cruel and sordid business of war. What is our message to them? We shall need to search the Scriptures, and search our own hearts and minds, while we pray God to give us grace and wisdom to meet these deep needs of human life.

III. A Prophetic Voice In a Time of Moral and Spiritual Chaos

The first casualties in war are always moral and spiritual. Truth is actually "on the scaffold," and "crushed to earth" for the time being. . . . Physical force and brutality are magnified in time of war—just the opposite to the teachings of the gospel of Christ. We must fight hard to keep spiritual things first—to help our people to see that there is no greater good which God Himself requires than "to do justly, and to love kindness and to walk humbly with thy God." . . .

IV. A Spokesman for International Peace and Justice For a Troubled World

We have a gospel ("good news") for all peoples and nations, without distinction as to race or habitat. In every way possible this gospel must be proclaimed now, never more needed than now! We can do that through our Baptist papers. And we must not weaken in our appeal for international peace and justice. Let us get our people to read Isaiah again and again in these war years. He has a message for us. His immortal words, "And they shall beat their swords into plowshares, and their
(Continued on Page 16)



Missionary Joshua Grijalva and a sailor member of his mission church at San Antonio. This Home Board worker reports that his congregation has extended its soul-winning work to military points.

Convention Highlights and Gleanings

The rationing of gas and tires and being on the pay-plan did not affect the attendance at the Convention. There were 473 messengers and 973 visitors.

The offerings for the missionary fund and Convention expense amounted to \$136.77.

Greetings from Miss Lackey, a former faithful servant of the Convention, touched all hearts.

Of the 130 million inhabitants of the U. S., 65 million are church members. To suppress the evils of alcohol, four aims to be attained were suggested by Miss Winnie Buckles of the State Department of Education: (1) Every church member a total abstainer; (2) Every church member living in a home
(Continued on Page 16)

Waste of Eggs at Easter Should Be Avoided This Year

If our editor has not already done so I wish he would reproduce the enclosed editorial on the above title from the columns of the Clarion-Ledger and allow me to add some comments:

"Department of Agriculture officials are appealing to the people to abandon for this year a custom that has become increasingly popular in recent years, the custom of giving children live baby chicks or ducklings to play with during the Easter holidays.

"We hope the appeal is heeded. It is based on economic grounds as an appeal to prevent waste at a time when all the available chickens and eggs are needed. But it could also be based on humane grounds. These little chicks, usually dyed gay colors, rarely survive more than a few hours of play at the hands of a child, and are needlessly tortured and sacrificed.

"Agriculture department officials also urge that persons indulging in Easter egg-rollings and Easter egg hunts, or providing them for amusement of
(Continued on Page 16)

Facts Disclosed at Washington Revealed OWI "Survey" of Camp Drinking As Artistic Whitewash of Real Conditions

CHICAGO—"Facts now indicate that the widely publicized OWI 'survey' of drinking at army camps was just a neat job of verbal whitewashing of actual conditions prepared for the OWI by a well-known anti-prohibition magazine writer, is the charge made in a statement issued here by the American Business Men's Research Foundation.

"First hand inquiry at the nation's capital by representatives of the Foundation, reveals that there was, strictly speaking, no 'official' investigation as such, that the content of the 5,000-word, 17-page abstract of the 'survey' discussion was, for the most part, taken from various sources, and is now said to have been whipped into shape by Henry Fowles Pringle, whose attacks upon prohibition and championship of repeal in various magazine articles, were only equalled in fervency by his glowing personal eulogy of the present secretary of war (q. v. The Outlook Magazine, March 13, 1929).

"It is not surprising, in view of all this, that alcoholic beverage papers are hailing the OWI report as 'the answer to the liquor trade's prayer,' and see in it complete assurance that beer sales have received the official O. K. with a green light ahead toward steadily expanding profits 'for the duration.'

"Instead of factual data, the report repeatedly claims that 'drinking does not constitute a serious problem,' 'that there is no excessive drinking among troops,' etc., etc.

"Careful inspection of the report, however, shows that even these 'claims' cover too much ground to be convincing. In fact, they actually find themselves contradicting each other as the 'survey' proceeds.

The thoughtful reader will be prompted to ask: "If, as the report asserts, 'the use of liquor does not constitute a serious problem among the armed forces,' why does the OWI story abound in references to multiplied restrictions being increasingly imposed by the commanding officers in practically every camp in the country?"

"At least seven distinct varieties of such rules are referred to. They include:

"Rules limiting time in which soldiers may patronize bars; Curfew hours; regulations placing 'out-of-bound,' taverns and roadhouses too careless in offering liquor to intoxicated service men; stiff penalties for those entering posts in an intoxicated condition. Punishment for the possession of liquor; orders for cooperation with local law enforcement officials.

"All these are apparently aimed at grappling with a problem which, the report says, is non-existent! Facts Overlooked

"Millions of fathers and mothers will get little comfort from the manifest one-sidedness of the OWI report. They know far better than the official 'whitewash' reveals, that vicious liquor and vice conditions exist in the vicinity of many of the largest camps throughout the country.

One OWI Admission of Truth Makes the "Survey" All the More Serious

"The most amazing fact of all about the OWI report is its admission that the great majority of American youth, enlisted in the service of their country, came into the army personally dry, with no appetite for beer, but, on the contrary with a perfectly normal thirst for milk, fruit juices and soda-pop.

"The one question for which the OWI report has no answer would be extremely embarrassing to discuss, is:

"Why, with an overwhelming body of fine, clean-cut youth, not dependent upon booze for diversion and relaxation,—WHY, in such a situation should
(Continued on Page 16)

CIRCULATION THIS WEEK
31,502

Sparks and Splinters

The McLain church has mailed New Testaments to all their boys in the armed services. At least every two months Pastor William Potter writes them a letter.

The fame and estimation of the correspondence department of the Baptist Bible Institute has traveled far. Professor E. O. Sellers, director, recently received a request for information regarding the courses offered, from a radio operator, now serving in the Royal English Navy, made upon recommendation of the pastor of his home church, South Woodford Baptist Church, London, England. Many men in American armed forces are studying under the supervision of this department of the Institute.

"In Time of Sorrow" is a book of good funeral outlines and suggestions. It will be helpful to any pastor who is called upon for funeral services. The price is one dollar and the publisher is the Zondervan Publishing House, Grand Rapids, Michigan.

"Sermon Outlines and Illustrations" is a book of 75 sermon outlines and 125 illustrations. The compiler, Dr. T. W. Engstrom who is managing editor of the Christian Digest, says, "These outlines and illustrations are not meant to be used as a cane or a crutch, but rather as signposts pointing the way to new fields of study and opening new vistas of thought." The Zondervan Publishing House, Grand Rapids, Michigan, is the publisher and the price is one dollar.

"Better Living for Less Money" is an interesting book by the well-known statistician, Roger W. Babson. It contains much sensible and worthwhile advice and for many middle-class workers points the way to a fuller enjoyment of life. It is published by Fleming H. Revell Co., of New York, and sells for one dollar.

Would you like to help clothe one of the boys or girls of the Baptist Orphanage this Easter season? If so, just write the Orphanage asking for measurements, state age preferred, whether boy or girl and this information will be gladly furnished.

N. L. Bogan has forwarded a list for this year from Fellowship church in Jasper county bearing 29 names for the Record.

The church at Bay St. Louis is enjoying excellent progress, having purchased a lot for their proposed new church home. The location on Main street makes it very desirable as a place for a house of worship. Sufficient ground is available in the property secured for a church house, a pastor's home and parking space. The church has paid for all the present property including the new location, and will be able to utilize most of the material in the old building when the new one is erected. Some money remains in the building fund, and efforts will be made to increase this.—Reporter.

Rev. J. B. Ray, enlistment pastor, located at Tupelo asks that his mail be addressed to P. O. Box 136 at Tupelo instead of Tupelo.

It requires Coupon No. 17 to purchase a pair of shoes. For this reason the many friends of the boys and girls of the Orphanage cannot buy a pair of shoes and send them. However, they can send the money for this purpose and the Orphanage can secure certificate to purchase the required number of shoes for the children. Would you like to buy one or more pairs of shoes for some of the children? If so, just send your check or post office money order to the Orphanage for \$2.50 or \$3.00 and the children will be shod.

Concord, N. H.—A bill to release public school children for 60 minutes each week to attend classes in religious education was turned down at a meeting of the Committee of Education of the New Hampshire House of Representatives. The committee issued a statement expressing the view that school programs are now crowded because of war time demands, and that both pupils and teachers are engaged in extra activities because of the war. (Just another case of "no room in the inn."—Editor.)

Center Hill, Lee county: Under the leadership of Foy Rogers we have organized a Sunday school. He also led in a revival April 4-9. The attendance has already reached 55.—J. I. Berryhill is pastor.—Reporter.

MISSISSIPPI COLLEGE STUDENTS ELECT OFFICERS

In one of the hottest student campaigns in years the following officers were elected: President of the student body, Carol Izard of Hazlehurst; vice-president, Luther White; secretary and treasurer, Caroline Brock; attorney, Leonard Holloway; business manager of the Tribesman, Jerry Hall; editor of the Tribesman, Joe Roberts; senior members of the executive council, Guy Reedy and Buin Spain; junior members of the executive council, Kenny Pepper and Louise Hartzog; senior members of the honor council, Percy Magee and Tom Pfeifer; junior members of the honor council, Bobbie Lou Walden and Flora Finch.

The new officers will take office June first.

The Woman's Missionary Society of the Carthage church, under the capable leadership of Mrs. M. D. Reagin, president, scaled new spiritual heights during the series of meetings of the week of prayer in March. The various circles did excellent work in rendering their programs and the offering has reached \$136.—Reporter.

Missionary's Son Honored: Richard Harris, son of Dr. and Mrs. H. M. Harris, of Clinton, has been elected to Psi Chi, a national psychology fraternity, at Baylor University, where he is a junior. A 1940 graduate of Pyengyang high school in Korea, Harris is a member of the International and the Press Clubs at Baylor.

Financial receipts of the First Baptist Church of Philadelphia from October 1, 1942, to April 1, 1943, were \$17,441.22; \$6,859.22 went to missions.

There were 43 additions by baptism and 20 by letter during the Crusade revival at New Albany. Pastor A. B. Pierce did the preaching and Ray Dykes of Meridian led the singing. Three others will join other churches.

Calvary church, Jackson: The offering for Sunday, April 4, was \$16,041.37. Calvary church is the largest EVERY FAMILY church in the state. Eight hundred and fifty-three Baptist Records go to members of this church.

On another page will be found an Honor Roll of churches and people who plan to give what would have been spent at the Southern Baptist Convention to the Now Club. Each week finds new names added. Read the Honor Roll weekly so as to know who are the ones that plan to join in this worthy enterprise.

Beginning April 18, Durant Baptist Church will maintain a reading room on Sunday afternoons for service men who visit the town, as well as for members of the church, according to Pastor B. Frank Smith.

New Hope church in Lawrence county had Pastor H. B. Speights of Silver Creek as visiting preacher in the Evangelistic Crusade revival. He brought heart-searching messages. The people came in great numbers despite the fact that the farm work was in full swing. Five were added to the church by letter.—M. C. Nelson, pastor.

Vital Problems in Christian Living is a good book to place in the hands of young people as well as young converts. The chapter headings are: Religious Nurture, Physical Health, Mental Soundness, Moral Purity, Vocational Choice, Educational Growth, Domestic Interests and Social Obligations. The author is Dr. J. M. Price, director, School of Religious Education, Southwestern Baptist Theological Seminary. It is published by the Broadman Press. The price is forty cents paper and sixty cents cloth. It may be ordered from your Baptist Book Store.

Calvary Baptist Church in Memphis will have Pastor D. L. Sturgis of Tunica with them in a revival April 18 through April 25.

Wake Forest church in Oktibbeha county had a good Crusade revival with Pastor C. S. Mullins doing the preaching. The attendance was good daily. There was one addition for baptism. The church members were strengthened.—Reporter.

Members of the W. M. S. of Jones Bayou church started a "drive" for a hen to be given by each woman of the church, for a fund with which to buy land for a site for a pastor's home. Such success has crowned their efforts that in a little over one month they have more than \$100 which will pay for the land. They look forward to the day when the pastor will have a home there.—Mrs. A. O. McDade, Doddsville.

The Crusade revival at New Life church at Cassella has just closed, with Pastor O. B. Beverly serving as evangelist. Inspiring messages were given throughout the meeting with the plan of salvation made plain. The meeting drew the members closer to the Lord.—Mrs. Walter Baker.

Pastor S. H. Jones at Brookhaven is preaching Sunday nights on subjects suggested to him by questions handed in by the members. Recently he planned to speak on this question: "Can a Drunkard Go to Heaven?" Any member may submit a question without signing his name.

Pastor W. S. Allen, of Bay St. Louis, reports that in the past eight weeks the church has received eleven additions to the membership. He writes enthusiastically of the courageous spirit of the people and reports increased interest in all the work, with a material growth in offerings. Included in the letter were a number of additions to The Baptist Record subscription list from Bay St. Louis.

Brookhaven church, during the week of April 12, enjoyed a "Church School of Music" meeting in the evenings at 7:30 o'clock using the theme "Let Us Sing," based on the book by that name.

A fine Crusade revival in which Pastor J. M. Metts of Pickens did the preaching, is reported by Pastor J. L. Courson of Taylor. Fine messages were given each day, and several additions resulted, while the membership was strengthened.

D. M. Renick, pastor LaBelle church in Memphis, led in an outstanding revival during the Crusade at New Prospect church, Lafayette county. There were 20 on profession of faith who united with the church, and five by letter. The inspiring messages and deep interest of the people led to large crowds, although the farmers were in the midst of the busy season.—J. L. Courson, pastor.

W. C. Sledge of Shaw gave wonderful messages during the revival Crusade at Yellow Leaf church, Lafayette county. There were several professions of faith and some by letter as a result of the meeting.—Reporter.

Funeral services were held Saturday afternoon, April 3, in Leesburg, Fla., for Mrs. D. P. Montgomery, 78, widow of Dr. D. P. Montgomery, Baptist evangelist and pastor. Burial was in Leesburg. Mrs. Montgomery died of a heart attack. She was a native of South Carolina. For many years the Montgomery family made Blue Mountain its home, Dr. Montgomery being a member of the Blue Mountain Baptist Evangelists. Mrs. Montgomery had planned to return to Blue Mountain in a few weeks. Surviving are a daughter, Mrs. Grace Montgomery Hardin of Blue Mountain, and five sons, Vance Montgomery of Sikeston, Mo., the Rev. Paul Montgomery of Winchester, Ky., the Rev. Floyd Montgomery of Mt. Dora, Fla., the Rev. Dargan Montgomery of Louisville, Ky., and Louis Montgomery of Jackson, Miss.

A note from First Lt. Norman L. Roberts, chaplain, writes that he appreciates The Baptist Record, and passes it along to other Mississippians to read. We quote from a letter received from Chaplain Roberts, in which he gives a copy of the certificate he prepared in requesting his copy to be sent in care of the postmaster at New York: "I certify that The Baptist Record is necessary for my work as chaplain in order that I may be both spiritually developed and informed about the work of the denomination which gave me ecclesiastical indorsement."—Norman L. Roberts, Chaplain, 1st Lt.

A New Church: From Rosario, Argentina, comes news of the organization of a new church with about twenty-five members. The lay pastor is a retired postmaster and the little church is entirely self-supporting. They have plans to erect a small building for there are great opportunities in the section of the city where they are located.

The Spanish government has set aside 40,000,000 pesetas for the construction and reconstruction of churches. These churches were damaged or destroyed in the civil war. Of course, the only churches to be reconstructed are Roman Catholic. Protestant churches are not allowed to function in that unfortunate land. (See editorial, "Why Not a Baptist Also?")

Make a gift to Blue Mountain College Endowment.

NEWS and VIEWS

By D. A. McCall, Executive Secretary-Treasurer,
Mississippi Baptist Convention Board,
Box 530, Jackson, Mississippi

Evangelism — State, Home, and Foreign Missions — Cooperative Program — Now Club
(State Debts) — 100,000 Club (S.B.C. Debts) — Baptist Record — B. T. U. — Sunday
School — W. M. U. — Brotherhood — B. S. U. — Retirement Plan — Seminaries — Chris-
tian Education — Hospitals — Orphanage — Pastoral Aid — Church Building Aid —
Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service
Men's Department — Historical Society — Wills and Bequests Activities — W. M. U. Train-
ing School — Bookkeeping.

I

In the "News and Views" head above we list just about every Baptist Cause, State and Southwide. This office receives and disburses monies for each and all of these causes, and still more. Several of these causes are sponsored and administered through this office. We intend this to be informational. Only a few days ago we received letters asking if we received monies for two of these causes.

The King's Business is a Big Business! It challenges the best within each of us. Let us give ourselves to His Business!

II

"Brother McCall, we will never build a great denomination unless we stand together."

Thus writes Dr. T. L. Holcomb, one of the greatest leaders of our day. Never was a truly great church built without cooperation. Some prefer to center on personal "separateness" rather than being workers together with God. I Cor. 3:9.

We have come nearest doing our best for Christ's sake and the lost millions of the earth, when we have worked together. II Cor. 6:1. Some prefer church "separateness" to cooperation. They have that "right." That is when a "right" becomes a "wrong."

Not coercion but cooperation.

Not might but the motive of love.

Not force but the fire of a heavenly compassion causing us to work together in the service of Christ.

It is nice to get up in the pulpit, before the Bible class, or, before the circle and appeal to the people that they put Christ first. How is it as we live the seven days of the week?

When Jesus called the disciples (Matt. 4:18-22) they "immediately" left ships and nets (their business) and followed Jesus. Further, they "immediately" left their father (family) and followed Jesus. Do we put Him first?

Jesus challenges, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37. Do we believe it? Do we practice it?

Yet, we heard a layman say he thought God wanted him at a certain place but he couldn't leave his farm.

We heard a pastor say he felt he should go to a certain field but his wife didn't want to go.

We heard a minister of the Lord Jesus Christ say he was willing to pay any price to do the will of God but he couldn't move because his child said he couldn't go.

Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:25. See Luke 14:16-24.

It is fine to talk about our missionary to the Jews giving up loved ones, but, what about our letting one thing after another stand in the way to prevent our putting Jesus in the first place?

It is good to talk about Chinese, at times being called upon to give up home, family, old friends, and possessions for Christ's sake, but are Mississippi Baptists surrendering anything for Jesus' sake?

Such scriptures as we quote above from the very lips of Jesus did not please the people then. They do not please the people now. They literally "lay the writer low."

Once we quoted a scripture to a Presbyterian Sunday school superintendent. He told us later it made him mad at the time.

The Bible informs us that at times the word of God is bitter. See Rev. 10:9-10. We are BETTER

after the BITTER!

Is it not a sin against God for a nominating committee to set forth unconsecrated men and women in places of leadership in the church for which Jesus died?

Is it not a sin against God for a blood bought church to call to its pulpit an "unsundered to Christ" man?

Is it not a sin against God for the denomination to send unspiritual, backbiting, complaining, uncooperative men among the churches?

The least any and all of us may do is join in prayer that WE may tell the truth as we say to Him, "All to Jesus I surrender, all to Him I freely give." Then God will bless us!

"You may lead a horse to water

But you cannot make him drink.

You may send a boy to college

But you cannot make him think.

"You may preach some men a sermon,

But you'll never change their way;

For they'll go right on tomorrow

As they started out today.

"You may tell them to be banking

But they'll never save a cent,

You may urge them to be building

But they'll keep on paying rent.

"You may write a lot of verses

That you'll never see in print,

You may tell a bore you're busy

But he'll never take the hint.

"You may lead some men to business,

But they'll never get a start,

You may show some men their duty,

But they'll never do their part.

"You may dress some folks in satin,

But they'll never change their looks,

You may give some men a bookstore,

But they'll never read the books.

"You may lead a horse to water

But you'll find this true, I think,

That unless that horse is thirsty

There's no way to make him drink."

Author Unknown.

III

The Soul Winning Crusade nears the close and we still have wonderful reports as a result of this great effort on the part of Mississippi Baptists.

Brother D. I. Young sends in a short but very interesting report of the meeting at Holly Bluff; 23 for baptism. Dr. B. Frank Smith, Durant, visiting preacher. Brother Young writes "Praise the Lord and keep up the Crusade."

From Summit, Rev. J. B. Quin, we have a fine statement about their revival with Rev. James L. Sullivan as visiting pastor. They had 24 additions to the church, 20 of them by baptism.

Pastor W. L. Day, Louisville Baptist Church, gives an interesting account of their revival. Dr. J. D. Franks, Columbus, did the preaching, many lost requesting prayer and 36 additions to the church.

Quitman Baptist Church, Pastor W. L. Meadows, writes us about their meeting as follows: "Great spiritual revival and church members actively engaged in prayer groups and evangelistic efforts. Seven additions to the church and 275 reconsecrations." Doxology!

From Greenville Second Baptist Church, Pastor J. R. Eubanks sends in an interesting account of their revival.

Pastor C. B. Hamlett, III, sends fine word about the revival at Clarke-Venable Memorial Church. Pastor L. E. Green, Pascagoula, did the preaching. Brother Hamlett also gives us interesting facts about the meetings at Stratton in Newton county

and Calvary Baptist Church in Winston.

Rev. M. V. McKinster, Tocowa church, sends in a report that spiritual interest was deeply strengthened and revived during their revival. Rev. O. B. Beverly, visiting preacher.

From Weir comes an interesting line about the revival with Rev. I. F. Metts visiting minister.

Rev. John B. Laney, McCool Baptist Church, writes that their revival was a success. As a result he writes "We adopted the unified budget with 15% going to the Cooperative Program, also about fifteen of the church members stood saying they would bring the tithe into the Storehouse. Brother Lowrey Compere did the preaching. Many lost requesting prayer."

Pastor Van Hardin, Ackerman, writes us an interesting message about their meeting with Rev. R. B. Patterson, Memphis, visiting preacher. There were 15 additions to the church.

Carson Ridge had a fine revival, according to Brother Charles Whitten, pastor. There were eight additions to the church and many reconsecrations.

From Derma Baptist Church, Pastor D. M. Metts writes that Enlistment Pastor E. D. Estes brought them a great blessing by his messages. "Every message was running over with God's supreme love and power."

IV

"Lives Entwined" is truly "A Story of God Guided Lives." In this volume Mrs. Finley F. Gibson writes helpfully of her husband, Dr. Finley F. Gibson, and those closely related to this great minister and most successful pastor.

Young people will do well to read this volume. Older people will enjoy it.

Dr. Gibson never let a week pass without winning someone to the Lord Jesus Christ.

All of us would do well to study closely such a character!

This volume may be had from your Baptist Book Store.

V

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

"Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few;

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—Matt. 9:35-38.

We have enough, lost people—750,000; enough untaught people; enough broken churches; enough pastorless churches; enough hungry-hearted people; enough broken-hearted people in Mississippi today to stir the hearts of all lovers of our Lord and humanity.

We need to carry out the admonition of Jesus, "Pray ye therefore the Lord of the harvest, that HE WILL SEND FORTH labourers into His harvest."

One needy field after another has waited until the Lord sent forth His servant to that field. It then literally blossomed like the rose!

Fields wait today on the Lord sending forth His labourers.

Maybe the Lord waits on His servants to pray, pray, pray! For what? That the Lord send forth labourers.

The lack is not for fields! The lack is for labourers!

Yet, so many stand around saying "There is nothing to do."

We cannot afford to weaken the hands of labourers in the fields!

We cannot afford to cut the ground from under the feet of servants of our Lord now at work harvesting for Him! We do not have labourers to spare to "religious sabotage."

Let us pray, pray, pray, that He will send forth labourers into HIS harvest!

Launch Out Into the Deep

"Launch out, oh, launch out where the breakers are high,

Where souls sink beneath the dark wave; Launch out into the deep ere they languish and die—Bring them safely to Christ who can save."

The Baptist Recor

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A. L. Goodrich Editor
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signature of the contributor is attached.

GOD BLESS THOSE WOMEN

It seems to be the unanimous opinion that the
State W. M. U. Convention which met in Jackson
last week was one of the best, if not the very best
conventions of its kind ever held in Mississippi.

We mere men could and should learn much from
our sisters. It is a joy to see the smoothness and
efficiency of these good women. They know where
they are going, and they know when they get there.

The whole convention was outstanding.

1. The convention met with an outstanding
church. The First Baptist Church of Jackson con-
tributes more than any other church in the state.
Its pastor, Dr. W. A. Hewitt, has served more than
twenty-five years and many hope his second twenty-
five years will be even better.

2. The preparation, as always, was outstanding.
For months, the W. M. U. workers directed by Miss
Fannie Traylor, executive secretary, have been
getting ready. Hence, when their conventions run
so smoothly we are not at all surprised.

3. Considering the gas restrictions and trans-
portation difficulties the attendance was certainly
outstanding. Many thought that the attendance
would be greatly curtailed. But when our wives
make up their minds the matter is settled. The
women decided to come. They did. Attendance
figures as shown on another page indicate only a
slight reduction in attendance. But considering all
the difficulties encountered the attendance was the
largest ever. Several districts had every county
represented and almost every county was repre-
sented.

4. The convention was outstanding in its appeal.
It was conceived on a high spiritual plane and
stayed there. On the program were state, south-
wide and world-wide leaders. All fields were fea-
tured. The appeal was not only to do something,
but to be something; not only to give money but
to give selves.

5. It was an outstanding convention as viewed
from the past year. Every phase of the work
showed a healthy increase. According to Mrs. W.
J. Cox the Mississippi W. M. U. led the South in
percentage of gains in contributions.

The whole convention was deeply spiritual and
because of the continual, consecrated service and
efforts of these good women multitudes of human
hearts are blessed, homes are helped, pastors are
encouraged, churches are aided and the whole
structure of our denominational life strengthened.

GOD BLESS THOSE WOMEN.

EVANGELISM AND OFFERINGS ADVANCE TOGETHER

Mississippi Baptists are making admirable
progress along all lines. This is the last week of
the Evangelistic Crusade. We consider it the most
noteworthy undertaking of its kind ever under-

taken by any of our Southern Baptist states.

A majority of our Mississippi Baptist Churches
have cooperated in a most commendable way. Bap-
tists have often been chided because of their lack
of overlordship. We have often been told that be-
cause each Baptist church is a democracy and re-
sponsible to no outside earthly authority we can't
get our people to work together. We offer the
Evangelistic Crusade as exhibit number one to
refute such a charge. We do not have any over-
lords but we do have a great God whom we love
and serve.

Not only have Mississippi Baptists cooperated in
the Evangelistic Crusade but financial receipts in
the Convention Board Office continue to show a
healthy increase. According to Secretary McCall's
office the receipts for March 1943 exceeded the
March 1942 receipts by \$29,082.98. Total receipts
for March 1943 were \$64,879.33.

Baptists are concerned about the lost and they
are becoming more and more conscious of their
obligation to contribute a part of their money to
God's work.

These two things go together. When people be-
come concerned about lost folks they also become
concerned about their financial obligations to God.

—BR—

A GOOD PRAYER MEETING IDEA

Many churches pray weekly for their members
who are in service. Recently we learned of a dif-
ferent plan used by the East Tupelo Baptist
Church. J. I. Berryhill is the pastor.

The names of all members of church, Sunday
school and B. Y. P. U. who are in the armed forces
are posted on the Service Roll. Each Wednesday
night two names are selected from the honor roll.
The pastor writes a letter to the two whose names
are selected. At the close of the service each per-
son present signs the letter.

This service is greatly appreciated by the boys in
service and in reply they write letters that are quite
touching.

Below are a few quotations taken from some of
these letters:

1. "As I fly through the clouds, I know my church
is praying for me."

2. "I appreciate your prayers for me and for all
the other boys in the services. I am ever striving
to live a life that my God and my church will not
be ashamed of."

3. "If this war is to be won, the Christian people
back home as well as those on the battlefield must
pray as they have never prayed before."

4. "It does a soldier's heart good to know that the
Christian people back home are praying for him
and the other boys and it gives him more courage
with which to fight the battle."

—BR—

ADVICE THAT WORKS BOTH WAYS

From a recent issue of the Jackson Daily News
we quote: "The Daily News regrets that it cannot
publish a goodly number of letters recently re-
ceived on the subject of Sunday motion picture
shows in Jackson."

"The letters are all interesting, whether for or
against Sunday movies, but lack of space forbids
publication. . . .

"Mississippians who feel the objectionable sta-
tutes should be repealed or modified ought to be
asking candidates for the legislature how they feel
on the subject."

May we suggest to those who oppose the com-
mercialization of Sunday that they do likewise.
Let all those who oppose Sunday movies begin now
to ascertain the views of those who are candidates

for seats in the legislature.

It is far better to find out now and vote for those
favorable to your views than to elect a man and
then find that you have elected a person who will
vote contrary to your wishes.

Instead of complaining later, find out now and
vote accordingly.

—BR—

OUR SELECTED EDITORIAL

Each week we will publish what we consider one of the
best editorials coming to our attention.—Editor.

GOOD OUT OF THE WAR

Our thought has been and is that although the
wickedness, stupidity and avarice of men bring on
war, yet nevertheless God overrules war for His
own glory. And it is apparent even now that there
are certain good things coming out of this war.

The first thing to be mentioned is that the peo-
ple of this nation ought now to understand that
liberty once attained cannot be maintained apart
from a continuous struggle. In other words, the
boons and the blessings of life do not exist in per-
petuity unless there are those to uphold them and
make them effective. Thus it is taking the most
stupendous struggle that the world has ever known
to guarantee the liberty which came to us through
2,000 years of struggle and which must be preserved
by us and transmitted to our children.

Again the war is bringing separation between
true and false philosophies. It is holding up to
scrutiny all the philosophies and ideologies by
which men are supposed to be guided and it is giv-
ing the world a view of these philosophies and
ideologies. Thus totalitarianism on one hand and
democracy on the other are receiving a new and
vital re-study and re-examination. And while
men are seeing the evil of totalitarianism, its ruth-
lessness and its inhumanity, they are enabled also
to see some of the weaknesses in our own demo-
cratic system. They are enabled to see in a new
light the discordant and almost irreconcilable
points of view of the many blocs even in democra-
cies. And seeing these things they are, or should
be, able to make democracy function better.

Another good that is coming out of the war is
the large number, even millions, of unofficial mis-
sionaries from America who are now going to all
parts of the world to defend this nation. Some five
million of the Protestant soldiers will have New
Testaments in their pockets and these soldiers,
many of them, will be in the armies of occupation
after the war is over and these New Testaments
have a message that will never return void. This
idea has not been grasped as yet by many people
but it is tremendous for good. And millions of
people will hear the gospel from these soldiers who
would have never heard it without them.

Then, too, let us hope that the Bill of Rights,
which made possible religious freedom in this
country and which is almost wholly responsible for
the Baptist growth and expansion in America,
shall be so embedded in and expanded by the At-
lantic Charter that not only religious toleration
shall be experienced by the peoples of the world
but absolute religious freedom. This would mean,
at its deepest, that no state (government) any-
where in the world would foster or support one
church in preference to another.

It would mean equal rights to all faiths and
special privileges to none. And if there are those
anywhere who object to this principal which is al-
ready embedded in the American Bill of Rights
being so expanded by the Atlantic Charter as to
reach all Christendom, then they do not believe in
religious freedom in the deepest sense, however
loud their professions may be in its favor—Ala-
bama Baptist.

—BR—

L. L. George of Mantee writes in glowing terms
of their young pastor, Lewis Curtis, who is a stu-
dent at Mississippi College. The Home and Foreign
Mission collection a few Sundays ago amounted to
\$31.00.

Our Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our readers a cross section of Mississippi Baptist thought.

SOME RESTRICTIONS TO THE LORD'S TABLE By Rev. Guy Little

Text: For as often as you eat this bread, and drink this cup, ye do show forth the Lord's death till he come. I Cor. 11:26.

I would like for us to first look up the meaning of the word restriction. The dictionary says it means to limit, or confine to a certain area, or territory. We might more clearly get the meaning from two illustrations. If a salesman has a certain place in which to sell his goods, as specified in his contract, but goes into the territory of another salesman, he has violated the terms of his contract. If I should accept a contract to construct a house, and I would specify I would use only brick, and used any other kind of material I would not be keeping my agreement. Bible restriction means the limitation or restraints the Bible places around a matter. If the Bible restricts the Lord's supper, then to go beyond it is to violate the word of God. We are not to let sentiment, sympathy, kinsfolk, financial status or social standing interfere with the observance of it. Does the Bible restrict the Lord's supper? The answer is "Yes." It restricts in the following things: place, purpose, participants and elements.

Paul says as to the place of the observance of the supper, "When ye come together in the church I hear there are divisions among you, and I partly believe it." I Cor. 11:18. The supper should be observed while the church is assembled, and administered by the deacons of the church.

The great apostle also points out that the Bible restricts as to purpose, just as the feast of the Passover was a constant reminder to the children of Israel that God had spared them on that awful night when the first born in every Egyptian home died. Because of the blood on the doorposts, the death angel passed over the homes of the Israelites. Paul said, "As often as ye eat this bread, and drink this cup ye do show forth the Lord's death till He come." There is not one thing about the Lord's supper that has anything to do with salvation. The Bible does not teach that the wine and bread actually become the flesh and blood of the Master, but they are only symbolic. Jesus said, "I am the door," but He didn't mean He was a wooden or iron door. He also used the symbols vine, and the good shepherd, but he did not mean for them to be taken literally. The same is true with reference to the elements in the Lord's Supper.

The Lord's supper is restricted for those who participate in it. Paul said that a man should examine himself to determine whether he is worthy to eat the bread and drink the wine. "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord." I Cor. 11:27. If we eat the Lord's supper without being able to discern the broken body and the shed blood of the Lord, we eat and drink judgment, or damnation to our souls. A person who is not living an upright Christian life has no right to participate in the Lord's supper. Thus we can see no unsaved, unbaptized, non-church member being qualified to partake of the sacred ordinance.

We also find in the word of God there are restrictions on the elements used. I always emphasize the use of unleavened bread, and fermented wine, because the word of God teaches they should be used. We find leaven is a symbol of sin, as found in the teachings of the Master. Also we know fermented wine was used, in the church at Corinth, because Paul speaks of some who got drunk. I want to say in closing that there has been a tendency on the part of our churches to discredit the Lord's supper, only observing it every two or three years. The Master said, "As often as ye do this ye do it in remembrance of me." Let us do it often, to keep the precious memory fresh in our minds and hearts.

Will Blue Mountain College appear in your Will?

HONOR ROLL

The churches listed below have agreed to contribute to the Now Club (or other object of their choice) the amount they would have given to pay their pastor's expenses to the Southern Baptist Convention.

The same is true of individuals listed below:

Duck Hill Baptist Church.
Highland Church, Meridian.
First Church, New Albany.
Newton Baptist Church.
A. L. Goodrich.
D. A. McCall.
E. C. Williams.
A. J. Wilds.
Fannie Traylor.
Edwina Robinson.
M. E. Perry.
Bryan Simmons.
J. R. G. Hewlett.
Carolyn Madison.

—BR—

A MISSISSIPPI BAPTIST FOUNDATION J. W. Lee

In The Baptist Record of March 25th, Dr. P. I. Lipsey gives his reasons for favoring a Mississippi Baptist Foundation. After giving them he says: "These things are said now that our people may be set to thinking. There is little opportunity for discussion of them at the Convention." No doubt all of us agree with Dr. Lipsey that now is the time for a discussion of the advisability of establishing a Baptist Foundation in Mississippi. There is nothing to be lost but much to be gained by a full, free, frank, brotherly discussion of this question.

Baptists more often argue themselves together than apart. All of us will welcome Dr. Lipsey's article even though it is not convincing to some of us. In favoring the Foundation I am sorry he used the following language: "It is desirable that endowment funds shall thus be entrusted to a group of sane and experienced business men." It is clearly implied here, whether Dr. Lipsey intended it so or not, that at present our endowment funds are not "entrusted to a group of sane, experienced business men."

If he did not intend to imply such he should explain for his own sake. If he meant what his language implies, I resent it so far as it applies to the endowment funds of Mississippi College. Those entrusted with the funds of Blue Mountain College and Woman's College can speak for themselves. Language like Bro. Lipsey's sows seeds of suspicion and distrust in the minds of uninformed prospective givers. The fruit may, and doubtless will, be far-reaching.

Prospective givers will be justified in saying: "If our endowment funds are not now 'entrusted to sane and experienced business men' what assurance have I that what I give will be in different hands?"

Who is qualified to assure a prospective giver that his money will be better administered by a Foundation than by a Board of Trustees?

Will not the same nominating committee choose both the trustees of our institutions and the Foundation? Will not our nominating committees be equally interested in all our institutions? And can they not be trusted to choose "sane and experienced business men" on our college boards of trustees?

If so, why create a Foundation to take over our endowment funds and administer them at great expense, when these funds are now administered efficiently, economically and profitably without expense?

We should ever bear in mind: if our present endowment funds are taken over and administered by a Foundation, the operating cost of the Foundation must be met before a penny of the proceeds of the endowment can go to our colleges. Up to the present our colleges have been eating at the first table, but will have to eat at the second table if their endowment funds are administered by a Foundation. Dr. Lipsey further says: "Certainly it is time that something be done. Even such securities as some of these institutions have had have not been handled in a way to secure the largest benefits." I do not know what particular institutions Bro. Lipsey refers to, but if the trustees

of some particular institutions "have not handled the endowment funds so as to secure the largest benefits" the remedy is not to take the funds from the trustees who have "handled the funds so as to secure the largest results" and place it in other hands, but to appoint more efficient trustees in that particular institution. Don't reflect on the faithfulness of all the trustees of all our institutions just because the trustees of one of our institutions were unfaithful to their trust. No good business concern will discharge all its employees and employ an entirely new group just because one employee proved to be inefficient or unfaithful.

Dr. Lipsey further says: "We need now to go afield to secure permanent endowment for all our institutions. . . . Such an agency as the Foundation would be equally interested in all departments of our work and seek equitable support of every one of them."

Certainly all of us know that all our institutions need permanent endowments. In this we are heart and soul with Dr. Lipsey, but what assurance have we that the Foundation by going afield can secure it? Our going afield in the past to get money for endowment has been very disappointing. Dr. Lipsey admits this when he says: "Such attempts as have been made by individual institutions have not been crowned with success," yet he seems to argue that if the Foundation goes afield the result will be different. Experience and observation keep many of us from being that optimistic.

We cleared the way for Woman's College to go afield to secure endowment. She went afield with very disappointing results.

Blue Mountain waited for an auspicious time to go afield to get endowment. The first hundred thousand was to endow the chair of Bible in honor of the most beloved woman Mississippi ever produced. The movement was by the most loyal group of alumni any college ever had. The effort was at a time when money flowed more freely than at any period in the history of Mississippi.

Many of us believed the first hundred thousand would be received the first month. I wanted the honor of making the first contribution and so far as I know mine was first. A brother trusted me and another brother to spend his tithe. We sent a hundred dollars of that. The hundred thousand mark has not yet been reached. Has not experience taught us that going afield to get endowment has not and will not succeed regardless of the urgent need, or who sponsors the effort?

Now we come to a point we need to be clear and frank about. Bro. Lipsey says: The Foundation "would be charged only with securing financial support for the institutions and administering these funds only in accord with the wishes of the givers, and in the interest of the institutions to which the gifts were made. This is the limit of their sphere of work." I construe this language to mean: that the Foundation will handle ONLY the funds collected by the Foundation.

That means of course that the present endowment funds of our several institutions will be administered as they are now. Viz: by the trustees.

It follows, therefore, if the Foundation handles only the funds collected by the Foundation, these funds and these funds alone bear the administrative cost of the Foundation.

Do those who are leaders in the movement to create the Foundation so understand this?

If the Foundation is created with the specific understanding and agreement that it is to live and function on the funds it collects, and any deficit created by a failure to live within its income in no sense becomes an obligation of the Convention or any of its agencies, such agreement and understanding removes much of the serious objection to the creation of the Foundation. Surely Mississippi Baptists do not want to create another expensive agency where there is a possibility that the said agency will come to the Convention year after year with an operating deficit to be taken care of as in the past, by bond issues.

Operating deficits with resulting bond issues in the past have almost ruined us financially, and taxed our fellowship to the limit.

Surely our sad experience in the past will keep us from repeating such mistakes.

THE WOMAN'S MISSIONARY UNION CONVENTION IS OUTSTANDING

Walton E. Lee

This is Tuesday night, April 6, and the women from over the state are gathering in the First Baptist Church of Jackson for their sixty-fifth annual Convention. At the opening hour the spacious auditorium is almost full and still they come.

The going on the "pay plan" and the rationing of gas and tires do not seem to have reduced the attendance if that of tonight's session is taken as an index.

The women are noted for beginning and running on time so promptly at the appointed hour the program begins with an organ meditation with Mrs. W. J. Buck at the console.

Mrs. Ned Rice calls the Convention to order. The woman's hymn for the year, "All Hail the Power of Jesus Name," is sung and prayer is led by the writer of these notes. The choir of the host church renders inspiringly as a musical number "The Lord's Prayer."

The theme of the Convention is "That All May Know." Mrs. J. H. Street in bringing the devotional message of the hour, discusses "That All May Know That God is Love," basing the discussion on Hosea 14:1-7. It is emphasized by Mrs. Street that our responsibility as followers of Jesus is to let the world, steeped in sin, know that God is love.

The president appoints the following committee to report later in the Convention:

On registration: Mrs. E. G. Peatross, Mrs. G. W. Watson, Mrs. Bob Nichols, Mrs. W. H. Earbee, Mrs. W. H. Jackson, Mrs. W. F. Nelson, Mrs. Carl Lundquist, Mrs. Perkins, Mrs. Harry Wright, Mrs. Ruffin, Mrs. McCormick, all of the host church.

On greetings: Mrs. L. W. Ferrell and Mrs. J. M. Joffrion of Jackson.

On courtesy: Mrs. L. G. Gates, Mrs. Varda Smith, Mrs. Walker Broach and Mrs. J. W. Sturdivant.

On memorials: Mrs. Lewis Montgomery, Mrs. J. B. Parker, Mrs. P. J. Walker and Mrs. Ward Pepper.

An offering amounting to \$136.77 is taken for the Missionary Library Fund and the Convention expense. It is divided equally between these two causes.

"That Africa May Know" is the subject of an address by Miss Susan Anderson, a returned missionary to Nigeria Africa. It is replete with interesting incidents in her experience as a missionary to the Dark Continent. Surely the spirit of missions was deepened by the counting of these experiences, for in them is revealed the will and purpose of God to save by His grace regardless of color or race.

The address of Miss Auris Pender at this time is a recital of her experience as a Japanese prisoner in Camp Stanley, an internment camp in China. The protecting hand of God was manifest in all her experiences, many of them very trying, and Miss Pender expressed gratitude for it all.

Wednesday Morning

It is Wednesday morning. The weather is ideal and with a large number in attendance, Mrs. Lowrey Compere is conducting a pre-session prayer service. In this the women set the State Convention a fine example. At the assembling hour the auditorium is practically full and it is taken that a great many are messengers from outside Jackson.

The session opens with the woman's hymn of the year, "All Hail."

Mrs. Street in her devotional message places emphasis upon "That All May Know That God is True," based upon the prayer of Hezekiah in Isaiah 37:16-20. Two reasons are assigned and stressed for the success of Hezekiah's prayer: (1) It was in accord with the will of God; (2) He sought the glory of God.

A message of greeting to the Convention from Miss Margaret Lackey, a former Executive Secretary, is read by Miss Fannie Traylor. Other greetings are received to all of which suitable replies are ordered sent.

The following nominating committee is at this time appointed: District I, Mrs. J. P. Herrington; District II, Mrs. D. R. Bowen; District III, Mrs. Mack Alexander; District IV, Mrs. T. R. Chambley; District V, Mrs. J. M. Kirkpatrick; District VI, Mrs.

W. E. Hardy; District VII, Mrs. Charles T. Walters; District VIII, Mrs. W. H. Thompson.

The address of Miss Winnie Buckles on Aloholic Education, while only nine minutes in length, is full of interesting and even startling facts concerning this great evil.

It is urged that this information be taken back to the people looking to the forestalling the evil being wrought by this great curse.

President Williams' Address

The subject of the message of Bro. E. C. Williams is the Convention's theme, "That All May Know." In a practical way the why, the what and the how of the purpose expressed in this theme are emphasized.

The President's Message

For her annual message, Mrs. Rice chose as a subject "The Friends of Jesus." That Jesus recognized the characteristic as need of friends is pointed out in the address, and chose those whom He would have to be His friends. Jesus specified what must be done to prove one's friendship for Him. It is to do what He commanded. A number of ways were pointed out in which the women of the state have done to prove themselves friends of Jesus. Mrs. Rice concluded her message by tendering her resignation as president of the Convention, a place she has filled for the past nine years. Mrs. A. J. Aven, a former president, on behalf of the women of the state, presented Mrs. Rice with a silver bowl filled with roses as a token of the esteem in which she is held and for her faithful service.

Mrs. Cox's Message

The session closed with an address by Mrs. W. J. Cox on "The Light in Darkness." She stated that the world has witnessed many dark hours in its history but a light has been found to illumine in the dark hour. This is one of the darkest hours that ever fell on this world, said Mrs. Cox, and the light needed is "One who came as a Light into the world," and those of us into whose hearts the light has shown are set to dispel this darkness. A number of ways in which the light may shine was pointed out and the Mississippi women were commended for their faithfulness. They led the South last year in the percentage gained of contributions.

Miss Traylor's Report

Miss Fannie Traylor in her annual report as Executive Secretary reported 719 vigorous missionary societies in the state, 71 business women's circles and 1287 auxiliaries—making a total of 2,006 organizations. For the Annie Armstrong offering to Home Missions, \$17,000.00 was made; for the M. M. Lackey offering to State Missions, \$17,000.64, and for the Lottie Moon offering to Foreign Missions, \$27,853.85, making a total of \$61,857.49 to Missions during the past year. The women have leased 40 acres of land from Mississippi College for a term of 50 years for a camp site and \$2,476.50 has been contributed for buildings.

Wednesday Afternoon Session

The messengers are reassembling to the organ meditation with Mrs. W. J. Buck again at the console. The president announces the woman's hymn and following its singing, Bro. P. I. Lipsey leads in prayer.

O. P. A. Address

Mr. W. E. Holcomb, substituting for Miss Flora Hatcher, a national representative of the O. P. A., made an earnest appeal to the women in the Convention for their loyal cooperation in the program of the price administration, the end of which is to win the war at as early a date as possible.

Blue Mountain Endowment

Dr. P. I. Lipsey addressed the Convention on Christian Education in general and on the Blue Mountain Endowment in particular. It was stated that this most interesting and inspiring Convention is in large measure the result of Christian education since the leaders and most of the messengers are products of Christian schools. Dr. Lipsey said the endowment of Blue Mountain College is an obligation long past due as the Baptists of the state in convention assembled a number of years ago pledged themselves to endow the three colleges then under Convention control. An earnest urge is made to fulfill the obligation.

Dr. Lipsey presented Dr. and Mrs. Duke McCall who have stopped off for this session of the Convention on their way to New Orleans where Dr. McCall takes up the duties as president of the Baptist Bible Institute to which he has been recently elected.

Miss Anderson's Address

The second address of Miss Susan Anderson was a recital of her experiences in Nigeria to establish Christian schools. Many prayers offered for needed funds were answered, said Miss Anderson. One could not help having his faith strengthened and his assurance made doubly of the willingness of God to answer prayer.

The session closed with an address by Mrs. Mobola Ayorinde, a native of Nigeria and a product of Miss Anderson's school. She spoke gratefully for the message of Jesus that had come to them in the Dark Continent. She and her husband have been in this country five years to study that they may go back as missionaries to their own people.

Wednesday Night Session

This is young people's night and the program is under the direction of Miss Edwina Robinson, the young people's leader in the state. Special music and a devotional service is rendered by a chorus of young women from the Grace McBride Y. W. A. and Auxiliary of the Baptist Hospital in this city.

"In camp" has come to be a prominent part of the work among the young people, both boys and girls, and the feature of the program tonight is a "Parade of the Hours at Camp." Under the direction of the State Young People's Secretary and Royal Ambassador Field Worker, assisted by members of Jackson Girls Auxiliary, Royal Ambassador chapters and Young Woman's Auxiliaries an insight was given into the camp life of our young people. It was indeed an interesting and instructive hour.

The address of Mrs. Cox which followed the young people's program and which closed the session gave great emphasis to the importance of the training that is given to the youth of our day. A high compliment was paid to the workers in Mississippi saying that the other states are using the plans that have been adopted in this state.

The message is an impassioned plea to recognize the responsibility that rests upon the older Christians in their relationship to the young and to so train them as to enable them to meet the great problems that lie out before them.

Thursday Morning—Closing Session

The "staying quality" of the women is in evidence this morning in the large number present to finish the work.

The pre-session season of prayer led by Mrs. Compere was again well attended. The final devotional message of Mrs. Street is on "That All May Know His Peace," reading Mark 12:28-31. The conditions of peace were enumerated as they apply in one's treatment of his neighbor. The right kind of Christianity is the only hope of an enduring peace the world now needs.

Mrs. Perez substitutes for Mrs. Gilfoy and brings an interesting and informing report on the Baptist Hospital. An urge was made that care be exercised in recommending young women to be admitted to the School of Nursing in the Hospital.

The report on the Orphanage was made by Mrs. W. G. Mize, expressing gratitude for all the expressions of interest and love sent to the Orphanage. An earnest appeal was made for continued support. A number of the boys and girls from the Institution are presented to the Convention who proved a practical demonstration of the work being done at the Orphanage.

Camps

Miss Traylor announced that a site had been leased from Mississippi College under the leadership of Dr. D. M. Nelson and approval of the Board of Trustees consisting of 40 acres and for a term of 50 years without cost. The Convention voted approval of the action of the committee that a part of the Margaret Lackey offering for State Missions be appropriated for camp buildings and that the work on the camp opening go forward.

Scholarships

The report on scholarships was presented by Mrs. A. J. Aven. Miss Jimmie Todd of Ellisville, a student at Blue Mountain, and Rev. David Byrd, Clinton, a student in Mississippi College, were awarded scholarships. Bro. Byrd was present and expressed thanks for the one awarded to him.

The registration committee reported an enrollment of 1,200. (Continued on Page Seven)

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MISSISSIPPI BAPTIST ASSOCIATIONS

Would you like to know the standing of our Associations in giving to all causes of Christ last year?

We now give—

Total Association Gifts for 1942

1. Hinds-Warren	\$67,716.11
2. Deer Creek	28,562.14
3. Lauderdale	22,503.83
4. Lebanon	20,752.09
5. Jones	18,157.53
6. Sunflower	16,776.46
7. Pike	13,677.56
8. Lincoln	12,659.25
9. Leake	12,624.06
10. Copiah	11,531.61
11. Lee	11,510.63
12. Riverside	10,941.93
13. Grenada	10,553.70
14. Columbus	10,189.38
15. Neshoba	9,881.67
16. Leflore	9,380.51
17. Mississippi	8,327.94
18. Pearl River	8,164.51
19. Tippah	7,596.80
20. Walthall	7,230.60
21. Rankin	6,924.75
22. Bolivar	6,676.68
23. Panola	6,519.79
24. Winston	6,496.33
25. Jackson	6,185.56
26. Clay	6,183.72
27. Tallahatchie	6,006.84
28. Simpson	6,002.89
29. Yazoo	5,879.92
30. Scott	5,743.82
31. Newton	5,743.25
32. Madison	5,588.96
33. Jeff Davis	5,498.95
34. Gulf Coast	5,396.36
35. Holmes	5,097.06
36. Marshall	5,092.84
37. Marion	5,046.00
38. Calhoun	4,821.11
39. Attala	4,722.48
40. Clarke	4,578.12
41. Union County	4,417.00
42. Alcorn	4,360.36
43. Franklin	4,274.73
44. Pontotoc	4,052.31
45. Covington	3,944.18
46. Oktibbeha	3,910.61
47. Yalobusha	3,630.07
48. Monroe	3,386.74
49. Jasper	3,267.26
50. Lafayette	2,955.64
51. George	2,923.95
52. Tate	2,822.59
53. Lawrence	2,802.09
54. Choctaw	2,747.25
55. Prentiss	2,467.92
56. Perry	2,454.33
57. Chickasaw	2,441.46
58. Noxubee	2,359.96
59. Smith	2,300.05
60. Zion	2,136.31
61. Wayne	1,971.85
62. Greene	1,676.66
63. Montgomery	1,639.25
64. Union	1,463.51
65. DeSoto	1,377.97
66. Tishomingo	1,352.94
67. Benton	1,083.45
68. Carroll	969.65
69. Kemper	873.71
70. Itawamba	372.95
71. Liberty	166.38
72. New Choctaw	56.00
73. Pearl Valley	38.00
74. Mt. Pisgah	3.00

Mississippi Baptist Convention Board
Bookkeeping Department
Box 530 Jackson, Miss.

—BR—
Elmer P. Barr, church clerk of New Providence church in Leake county sent in the EVERY FAMILY list from his church. This is another new list.

INSTITUTION OF LORD'S SUPPER AND THE WASHING OF THE DISCIPLES' FEET (American Standard Version)

Matthew 26:1-17

1. Tells what took place two days before the passover.
2. Chief priests and elders gathered to plan to kill Jesus.
3. In Simon's house in Bethany a woman anointed Jesus as He sat at meat.
4. Judas Iscariot went to the chief priests and received thirty pieces of silver, and, from that time, he sought opportunity to deliver Christ.
5. Now, on the first day of unleavened bread, the disciples asked Jesus where He would have them prepare for eating the passover.

Mark's Record

1. Mark 11:11-12 and 19 shows that Jesus would go out to Bethany to spend the nights just before the passover.
2. Mark 14:1 shows that two days before the passover the chief priests and scribes sought how they might take Christ and kill Him.
3. Mark 14:3 shows that while Jesus sat at meat in the house of Simon in Bethany, a woman came and anointed Him.
4. Mark 14:10 shows that Judas Iscariot went to the chief priests, just after Mark tells of the anointing, and contracted to deliver Jesus to them for money.

Luke's Record

1. Luke 21:37 says that Jesus taught daily in the temple, and went out every night and lodged in Mount Olivet.
2. Luke 22:1-6 tells that as the passover drew nigh, the chief priests and the scribes sought how they might put Jesus to death, and that Judas made a contract with them to deliver Christ to them.
3. Luke 22:14-15 shows that Jesus sat down with the apostles to eat the passover.
4. Luke 22:19-21 shows that Christ instituted the Lord's Supper with the bread and the wine, and at the same time, He said, "The hand that betrayeth me is on the table with me."
None of these three tells of the foot washing.

John's Record

1. John 12:2-3 shows that somebody gave Jesus a supper in Bethany a short while before the passover, and that Mary anointed him there.
2. John 12:10 says the chief priests sought to put Lazarus to death also.
3. John 12:12-13 shows that on the next day the people shouted praises to Christ as He came to Jerusalem.
4. Without saying anything more about the supper at Bethany or any other place, during the long twelfth chapter, John begins the thirteenth chapter by saying, "Now before the feast of the passover . . . Jesus . . . riseth from supper . . . and began to wash the disciples' feet." And He told them that one of them would betray Him and when the disciples asked who it was, He said, "He it is, for whom I will dip the sop and give it him." When He dipped the sop and gave it to Judas, He said to him, "What thou doest do quickly."

Then John shows that the disciples did not understand what Jesus meant for Judas to do, but that some of

NEW PROSPECT CHURCH IS MAKING PROGRESS

New Prospect Baptist Church was organized January 28, 1855 with five charter members. They were: R. S. Underwood, J. H. Harwell, W. H. Bassett, Jessie Grice and Sarah Grice. In September 1856 the church baptized twenty candidates, two of whom were negroes. New Prospect is the oldest church in Mt. Pisgah Association.

Some of the former pastors of this church were: D. D. Booth, J. M. Ellerbe, J. A. Bates, W. B. Brantly, T. M. Ellerbe, L. B. Fancher, J. W. Arnold, ——— Herrington, ——— Johnson, E. W. Breland, ——— May, J. L. Caman, E. A. Breland, W. H. Ranier and A. N. Thomas. The record on the former pastors is incomplete.

The present building is the fourth for New Prospect. While the first building was made of logs, the present one is brick and was dedicated April 5, 1942.

The present pastor is Rev. A. N. Thomas of Philadelphia. The Sunday school is under the leadership of Supt. C. E. Willis.

—BR— A DAY'S RATION

Sip a glass of sunshine
Before your morning meal;
Add a spoon of courage,
See how strong you'll feel;
Cut some bread of kindness,
For a tasty noonday lunch.

Spread it with a dressing
Of love and smiles—then munch;
When you've finished every crumb,
Eat a piece of "Good Cheer" pie.
You will find that all day long
You won't scold, nor pout, nor cry!

—Selected.

them thought that because Judas had the bag, Jesus meant for him to buy the things that they would need for the feast. Then Judas went out at night. John has mentioned no other supper up to this point expect the one at Bethany a short while before the passover.

With all this record in the four gospels, I believe that the first three gospels do not mention the foot washing; that John does not describe what took place at the passover feast anywhere in his twelfth and thirteenth chapters; that Luke shows that Judas partook of the Lord's Supper; and that Christ washed all of the twelve apostles' feet at the supper in Bethany two days before the passover supper.

If anyone should ask me why Jesus would do these things for a man that was to betray Him, I would answer by asking why He would keep this man with him and let him preach and hold the bag for at least several months after He had said, "Have I not chosen you twelve, and one of you is a devil?" (John 6:70.) And why did He select Judas at all, when the record says that Christ knew from the beginning who it was that should betray Him?

I don't think that Judas would have had sufficient time to make this contract with the high priests and gather his crowd between the time that Christ partook of the passover and the time that they went into the garden; especially as it seems to have been near midnight.

W. R. HUNT, Tupelo, Miss.

I WALK WITH JESUS

It happened in a country church;
The pastor read the text;
I listened while he spoke the words,
"Jesus gives us rest."

He who knows our every want,
He who hears us pray,
'Tis He that gives to us His love
And blessings every day.

The question came and stamped itself
Upon my weary brain.
I couldn't sleep, I couldn't rest,
Until the answer came.

Whether sleeping or awake,
He is always near us,
To guard, to guide us day and night.
What will you do with Jesus?

A wee small voice within me said,
"Give Him your life, you owe it.
Turn from the rugged path of sin,
And travel on the High Road."

I gave my life to Jesus, then,
And now I'm never lonely.
It is a blessing great indeed,
To walk with Jesus only.

—OLIVE RICHARDSON.
—BR—

REMEMBER TO FORGET

"Remember the Maine" and "Remember Pearl Harbor" are forever imbedded in American history. At the Lord's Supper we "Remember Calvary," that we were lost, that God counted us worth saving, that a great price was paid for our redemption, and that we want to express our gratitude.

Because of Calvary there are some things we may forget. Remember that though "the ransom given in Christ Jesus" propitiation was made, that as far as the east is from the west He carried our sins, that as in Pilgrim's Progress our sins have rolled away.

Our sorrows, too, may be forgotten in the strength and grace and help provided. Even in bereavement and in death we can say with Wesley, "Best of all is, God with us," and can sing with George Keith, "When through the deep waters I call thee to go, the river of sorrow shall not overflow."

Our imperfections disturb us until we remember Calvary, and we can rejoice in the divine promise that one day we shall "stand in the presence of His glory free from blemish and exultant." People who are perfect are in heaven, and Christians who want to be perfect are in the churches.

Our successes and attainments are to be forgotten, and we are to press toward the goal, the "prize of God's heavenward call in Christ Jesus." We are not what we once were, and we are not what we hope to be, and so by God's grace we are forgetting the things which are behind.

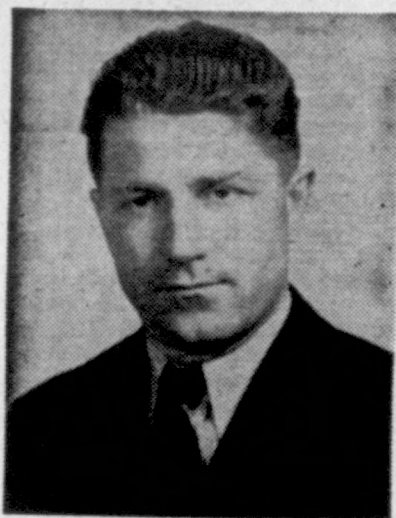
It is told of a Welch minister that a friend, who heard him preach on a visit back home, said, "I am afraid you have backslidden in heart." "Why?" "Because you speak of Calvary without any pathos in your voice." How can we come to the Lord's Supper without sincerest gratitude and tenderest love and deepest reverence! We would not take faded flowers to express our appreciation of a loved one, and we would bring nothing short of our best to the Master when we remember His death on Calvary.—W. W. Hamilton, New Orleans, La.

GOING PLACES

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

Pastor Lee Makes a Discovery

Since I have been pastor of Logtown and Gainesville churches, Pearl River Association, we have



REV. MORRELL LEE

been missing something. We haven't been growing as we should, but now since we have adopted the EVERY FAMILY Plan, we are going places. Two weeks ago I asked them how many were enjoying the Record and every one of them held up their hands. Many people today are reading their newspapers, magazines and other material. Friends, the greatest paper that you can read is your Baptist Record. In these days of crises, Baptist people need to come closer to God. Those inspirational articles in the Record give stamina for these trying times. Surely, it informs us all about our Baptist work. It binds our Baptist people closer together. So I challenge any Baptist pastor who has not adopted the EVERY FAMILY Plan. In just a little while the results which will come from The Baptist Record, will be beyond his expectations.

Plantersville

We were privileged to be the visiting preacher at the Plantersville Crusade revival. The attendance was good throughout the week. There were seven additions. And the supply of country ham is much less now than it was before the meeting started.

We had the privilege of spending the nights in the home of C. L. Bucy, one of northeast Mississippi's outstanding laymen. Anyone who has never had such a privilege has missed one of the better things of life.

F. V. McFatridge is the pastor. Although a Texan by birth, he was wise enough to marry a Mississippian. They make a great team. The church is making progress along all lines. C. L. Bucy is superintendent of the Sunday school and has a splendid organization. The B. T. U. is under the capable leadership of Miss Edith Brooks, B. T. U. director.

Lee county has Record readers listed as follows: BISSEL 23; PLANTERSVILLE 61; Richmond 5; Shannon 8; SHERMAN 66; SALTILLO 38; Tupelo First 6; CALVARY TUPELO 218; Tupelo 2nd 3; VERONA 38; NETTLETON 24; CENTER HILL 14; GUNTOWN 18; Pleasant Hill 1; Bouyfalor 6.

From Good to Perfect

For several years most of the Baptists at Pittsboro have been subscribers to The Baptist Record. During the recent revival meeting, under the leadership of Pastor C. H. Ellard and Enlistment Pastor J. B. Ray, they decided that most was not quite as good as all, so they adopted the EVERY FAMILY Plan. Pittsboro now joins the growing list of churches that have the popular and progressive EVERY FAMILY Plan of The Baptist Record.

Calhoun county Record readers are now listed as follows: Bethany 11; BRUCE 138; CALHOUN CITY 65; Collegé Hill 8; DERMA 63; PITTSBORO 32; Shiloh 8; Spring Hill 1; Oldtown 5; Rocky Mt. 9; Macedonia 5; Pleasant Ridge 4; Mt. Moriah 13; Sarepta 3; Meridian 10; VARDAMAN 68; GASTON SPRINGS 15; Oak Grove 5; Bethel 9.

CONCERNING CHARTER OF SOUTHERN BAPTIST CONVENTION

By Austin Crouch

For several years it has been known that the charter of the Southern Baptist Convention was not broad enough to cover all the activities in which the Convention is engaged. The committee on charters of the Executive Committee made a special study of methods by which this defect might be remedied.

Under the present Constitution of Georgia the legislature cannot grant or amend a charter. Charters in Georgia are now granted by the Superior Court in the county in which the corporation is located. A charter thus granted has to be renewed every twenty years. As it was deemed desirable that the perpetuity of the charter of the Southern Baptist Convention be preserved, the committee, through the services of Mr. Abit Nix of the firm of Erwin & Nix, attorneys of Athens, Georgia, secured the passage of an act by the legislature of Georgia which grants additional rights and powers to any and all corporations chartered "for the propagation of the Gospel."

A copy of the act follows:

An Act

To authorize any and all eleemosynary or religious corporations heretofore created or hereafter chartered in Georgia, by virtue of their existence, for the propagation of the Gospel to exercise and carry on certain powers.

BE IT ENACTED BY THE GENERAL ASSEMBLY OF THE STATE OF GEORGIA AND IT IS HEREBY ENACTED BY AUTHORITY OF THE SAME:

Section 1

That any eleemosynary or religious corporations heretofore created in Georgia or hereafter chartered is, by virtue of its existence, authorized, in addition to the propagation of the Gospel, to conduct schools for the training of the youth; to own and operate for itself or for others printing plants, publishing houses, and any desired methods or

DR. SMITH COMPLETES FIRST YEAR AT DURANT

Dr. B. Frank Smith of Durant is completing his first year as pastor, and from Glad Tidings, the church bulletin, we glean the following facts regarding accomplishments of the church during this period: Fifty new members added, 17 of these by baptism; \$1,300 paid on building debt, including \$250 beyond schedule; gifts of \$6,568.64, exclusive of W. M. U. and Sunday school offerings, of which \$1,495 went to outside causes as compared with \$713.16 to outside causes for the previous year; the organization of a church library; instituting the EVERY FAMILY Plan for The Baptist Record; purchase of necessary equipment such as chairs, tables, blackboards, cabinets, bookcases; additional improvements on church property; additions to the pipe organ fund, and several outstanding special programs.

The pastor states that these accomplishments have been the work of the whole, not just a few, and the innumerable tasks performed of which no records can be made have added immeasurably to the spirit of the church.

—BR—

Washington, D. C., (RNS)—Churches in Holland now are using phonograph records of bells to replace the bells confiscated by the Nazis, the Office of War Information announced on the basis of a Rotterdam dispatch. The report, printed in the Nieuwe Rotterdamse Courant, said that a record made by a church at Schiedam before its bells were requisitioned has been used in both Amsterdam and Rotterdam. Nazi authorities now have issued a regulation to the effect that churches wishing to set up an apparatus with which to make bells ring out artificially must obtain a special bell-ringing permit, the Dutch newspaper added.

Stockholm (By Wireless to RNS)—Johannes Andersen, Quisling-clergyman in the Norwegian town of Droebak and former cheese-vender, has been ordered by the local Nazi leader, Hakon Moerk, to leave town within eight days. Andersen, one-time candidate for bishop under the Quisling regime, was accused of spreading gossip and false rumors.

SIGNIFICANT TRENDS

Sales of religious books are skyrocketing, according to reports of publishers in announcing Religious Book Week, March 28 through April 3. A survey shows religious books are outselling all others and the greatest increase is in sales to laymen.

Books are being bought and read that tend to strengthen the religious life. Recent publishing experience indicates a new interest in church history, in mysticism, and in religious psychology. There is also a demand for books about Jesus.

Public libraries are feeling the current rise in interest in religious books.

The Rhode Island Ministerial Union has made arrangements with the Providence Public Library to set aside a special shelf of books on "Religion and the World Today." A spokesman for the Los Angeles Public Library stated that while requests for books and magazines dealing with games, pastimes, etc., had noticeably fallen off as a result of the war, the demand for religious literature was more than holding its own.

Large numbers of people are asking for books which will help them evaluate the different religious beliefs.

The twenty stores of the Sunday School Board of the Southern Baptist Convention report their volume of business in 1942 was 29 percent ahead of that for the preceding year.

The war is causing the man in the street to turn to religious books.

—BR—

Investigate Blue Mountain College Annuity Bonds.

—BR—

A card from Rev. W. T. Darling informs us that Hinkle Creek in Alcorn county has adopted the EVERY FAMILY Plan and the list of 58 names is on the way.

H. W. Roberson, new pastor at Lexington, writes that the people of Lexington have given them a reception. The pastor's home was newly decorated and the pantry filled with those things that preachers like to eat. He also writes that he expects soon to have the EVERY FAMILY Plan in operation.

I held a revival at Shiloh Baptist Church the third week in March. I preach there once each month in the afternoon. We had a wonderful meeting. I have never felt the Spirit of the Lord more strongly than I did at Shiloh. We had two additions on profession of faith, and the members were brought into a closer fellowship with the Lord. We give God all the honor and praise for what we accomplished.—W. C. Stewart, pastor.

means for the dissemination of news and information; to own and operate hospitals, nurses' homes and any and all kinds of institutions for the alleviation of pain and suffering; to own and operate for itself or others orphan asylums, old people's homes and any and all institutions for the care of the needy and dependent; to conduct and carry into effect any plan for the care, maintenance and support of its workers and employees who may have become disabled, been retired, or otherwise made eligible for the benefits of said plan, and in connection therewith to conduct a plan for the establishment and payment of annuities in connection therewith; and further to do any and everything necessary and proper for the accomplishment of the objects herein enumerated, and in general to carry on any lawful business necessary or incident to the attainment of these objects.

Section 2

Be it further enacted that this act shall go into effect when approved by the governor.

Section 3

Be it further enacted that all laws and parts of laws in conflict herewith be repealed.

ROY V. HARRIS,

Speaker of the House of Representatives,

P. T. McCUTCHEN, Jr.,

Clerk of the House of Representatives,

FRANK C. CROSS,

President of the Senate,

HENRY W. NEVIN,

Secretary of the Senate

Approved ELLIS ARNALL,
Governor.

This 17th day of February, 1943.

Sunday School Lesson

Prepared by Bracey Campbell

Lesson for April 18
OUR LORD IN GETHSEMANE
Bible Texts: Matthew 26:36-46;
John 18:10-12

Introduction.

Let us think together of the Lord who, even in the hour of His greatest suffering, did not fail us. His disciples may have failed, and did fail and do fail, but He never, in His duty to the Father or in His gracious work for us.

We are told that eight ancient olive trees but a little while ago, and probably yet, mark the site which is pointed out to travelers as the location of Gethsemane. Very ancient trees they are, but not likely the trees which stood there and sheltered the suffering form of their Maker. Josephus tells us that the Romans, who under Titus besieged and destroyed Jerusalem in 70 A. D., in order to build their mounds for points of attack about the walls of the city, cut down all the trees within a radius of twelve miles of Jerusalem and, upon its final fall, used enough of this timber to make 160,000 crosses upon which that many Jews were crucified. But the spot of somewhat less than an acre which is pointed out as the garden, is very likely near the place where our Lord prayed.

I. The Depth of the Saviour's Suffering. Matthew 26:37-38; Mark 14:33-34; Luke 22:44.

The strongest words the three writers could employ are used to tell of the keen anguish through which the Saviour passed within the garden walls. Matthew 26:37, "He . . . began to be sorrowful," as if in all His previous experience, He had never known what sorrow was, and then goes on in verse 38 to quote our Lord as saying, "My soul is exceeding sorrowful, even unto death." Mark, in v. 33, says, "He . . . began to be greatly amazed and sore troubled," as if His mind were almost dazed. His spirit stooped beneath the weight of His sorrow, as His body afterwards stooped beneath the weight of His cross. But it is Luke who tells us in vs. 44, "His sweat became as it were great drops of blood falling down upon the ground."

Why the suffering of Gethsemane? Maybe it would help to remember that man has had to do with three gardens: Eden, Gethsemane, Paradise. "The fall of man in Eden made necessary the suffering of man's Savior in Gethsemane, and the suffering Savior in Gethsemane made possible the admission of man into the Paradise of God on high."

It was here in the sufferings of the garden that He learned the perfect obedience to the Father which is evermore the key which unlocks the gate that bars the way to blessedness. In Hebrews 5:8, we are told that "Though He were a Son, yet learned He obedience by the things which He suffered."

II. The Things Which He Suffered.

Read all the accounts again. What was it our Lord suffered in Gethsemane? Was He here suffering the agony of our substitute? No! That

came on the cross. "Twas there the debt was paid, hallelujah! Hallelujah! Our sins on Jesus laid, Hallelujah! Hallelujah! So round the cross we sing, of Christ our offering, of Christ our living King, hallelujah for the Cross." It was on the cross that the robe of our complete righteousness was woven from the top throughout. He bore our sins in His own blood on the tree. It was by His blood that He brought us nigh unto God. We have been reconciled to God by the death of His Son.

Did He suffer through fear of His approaching physical suffering? Granting that His finely wrought body, nervous and sensitive and quick, was capable of keener suffering than the body of the ordinary man, to think of His fear of coming physical suffering as the source of His mental suffering here seems wholly inconsistent with the heroic fortitude, the majestic silence, the calm ascendancy over suffering with which He bore Himself till He breathed out His Spirit. How many scores of His followers have gone to death with unruffled composure, and have endured with unshrinking fortitude, deaths far more awful, more prolonged, more agonizing. Even degraded criminals have climbed the scaffold without a tremor or a sob; and surely the most exalted faith ought to bear itself as bravely as the most brutal indifference. There is no passion in the mind of man, however weak, which can not master and has not mastered the fear of death; and it is therefore impossible to suppose that the fear of physical suffering and disgrace could so have shaken our Lord.

It was most likely His coming identity with that which is hateful in the sight of God. He knew, as we shall never know, the exceeding sinfulness and horror of sin; and He was learning now what it was to be the meeting place where all the iniquities of our race should converge. All this was beyond measure terrible to the one altogether holy and sensitive. But there was no other way. The Father's will, which He came down from heaven to do, pointed along the rugged, flinty road that climbed Calvary, passed over it, and led down to the grave. When He came through strong crying and tears to the point where the act of choice must be taken, He said, "If this cup may not pass from me except I drink it, thy will be done."

III. Our Lord's Recourse.

Prayer! That's it; it is the resource within the reach of all of God's children, the one incomparably precious to those who are suffering and tempted. Look at the characteristics of that great prayer. 1. Secret. He left eight of His disciples outside the garden gate, taking only three with Him inside; but even these He left a stone's cast behind Him when He went forth alone to pray. 2. Humble! Luke says He knelt. Mark says He fell on the ground. Being found in fashion as a man, He humbled Himself and became obedient to death. 3. Filial. "O Father! Abba Father!" His prayer was the cry of a trustful child to its father, the Father whom He loved, the Father who loved Him as no other would or could. 4. Earnest. "He prayed more earnestly." He just kept repeating the same words. He indulged no leisure and liberty of

FOR YOUR INSPIRATION

What I owe my pastor: I owe my pastor to pray for him each day, that God may bless him and make his service a blessing to everyone with whom he comes in contact. I owe my pastor the encouragement of my presence when he stands in the pulpit of my church to preach the word of God to a hungry-hearted people. I owe my pastor the encouragement of my presence and prayerful support when he preaches the gospel to the lost who come to our church. I owe my pastor my earnest efforts to bring the lost of our town to the services to hear the gospel preached, and then to help him to win these lost ones to Christ. I owe my pastor and my God to live in such a way every day that my life may not render ineffective the message that he tries to give to lost souls on Sunday.—Selected.

—BR—

CLASSIFYING CHURCH MEMBERS

A church attendant handed a pastor the following item taken from an English parish magazine:

Church members are a mixed lot. They can be divided into these classes:

"Futurists—who are always going to church soon, and wish they were not booked up every Sunday.

"Roadsters—who work so hard they must rest on Sunday, the rest consisting of traveling far and fast all day Sunday, and returning dead tired.

"Specialists—who come to church on very special occasions.

"Drifters—who go around from church to church. They give no church their loyalty, and have no convictions.

"Sermon tasters—who worship the preacher more than the Lord.

"Radio worshippers—who give no collection."—Watchman-Examiner.

thought: His whole nature was too deeply oppressed for this. Again and yet again the words, "Cup . . . pass . . . will . . . Father." 5. Submissive. Luke quotes Him, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done."

IV. The Answer to Our Lord's Prayer.

"He . . . was heard in that He feared." He was heard! That is the point.

And having been heard, He was strengthened. Luke vs 43. "There appeared unto Him an Angel from heaven, strengthening Him." And the strength thus imparted to Him enabled Him to say, "Arise, let us be going." I must drink the cup of the dark world's woe: let us go that I may drink it. I must endure the traitor's kiss; let us go that I may feel it. I must meet the heaped-up hate of the leaders of my people, the very people whom I give my life to save: let us go that I may meet it.

V. The Disciples Slept.

The sleep of carelessness and indifference? I would much rather not think so. Could it not have been the sleep of utter exhaustion to which the experiences and revelations of the evening had reduced them? Their hearts had been harrowed by troubles and filled with dark forebodings. Could this have robbed them of the ability to remain awake?

—BR—

Tell others about the Blue Mountain College Endowment.

NO READJUSTMENTS NECESSARY

Many colleges over the country have eliminated the summer vacation period and are now running about eleven months in the year, in order that students who wish to do so may complete their college training in three years or a little less, instead of in the traditional four years.

Blue Mountain did not have to re-adjust its program in order to accomplish such a purpose. Since 1921 a summer session of eleven or twelve weeks has been maintained at Blue Mountain, so that for many years it has been possible for all students who wish to do so to complete work for a degree within three years after finishing high school.

By attending Blue Mountain the year around, except for about one month's vacation, young women of exceptional ability can secure their degrees in a little less than three years.

Because of the high quality of training at Blue Mountain, it has been assumed in some instances that the cost of attending the College is correspondingly high. Were Blue Mountain College run for profit, and if it were not an endowed institution, the charges would of necessity be considerably more than they are. But Blue Mountain is not run for profit; it wants to provide a college education for the girl who appreciates the value of it at a cost within her means. Consequently the College charges the students for tuition, fees, and administrative service only 60% of what they actually cost the College.

For the current session at Blue Mountain College students are enrolled from every Southern state and a number of additional states, most of Mississippi's counties, and from China, Venezuela, Brazil and Argentina.

In June the Baptist churches of Mississippi are being asked to make an offering to "Mother" Berry Memorial and the endowment campaign.

—BR—

GIVE ME THE FLOWERS NOW

Should friends desire to give me flowers,
Please give them to me now;
Don't wait for rustling Angels' wings,
Or death's dew on my brow;
For when you stand beside my clay,
Love tokens in your hand,
I cannot catch their fragrance nor
Your motives understand.

Don't wait to stand beside my bier
To whisper your regret,
But tell me that you love me now—
Such words I'll ne'er forget.
And I'll remember to the end
The fragrance of the flowers
Brought to me in warmth of life,
In happy, golden hours.

When these mine eyes are glazed in death
Beneath their lids of clay,
I shall not need your friendly hand
To cheer me on my way;
So then don't wait beside my bier
To say the things unsaid;
I cannot hear your kindly words,
Nor thank you when I'm dead.

But if wait you must 'till I am dead
To speak your words of praise,
And bring your flowers in fragrance rare
To wither on my grave,
Then bring them on, and pile them high
In loving tributes leaven,
Perhaps it may be God's good plan
To transfer them to Heaven.

—C. S. SMITH.

THE WOMAN'S MISSIONARY UNION CONVENTION IS OUTSTANDING

(Continued from Page Six)

ment/ of 1,446. Of this number 473 are messengers and 973 visitors.

Through Mrs. D. R. Bowen the nominating committee reports naming the following officers: Mrs. J. H. Street, president; Mrs. Ned Rice, vice-president; Mrs. D. C. Simmons, recording secretary; community mission chairman, Mrs. Lavon Boyles; mission study chairman, Mrs. W. A. Bell; stewardship chairman, yet to be chosen; training school, Mrs. Owen Robinson; Margaret fund, yet to be chosen.

District leaders:

District I, Mrs. Webb Brame; District II, Mrs. J. A. Anderson; District III, Mrs. Walton E. Lee; District IV, Mrs. McFatrige; District V, yet to be chosen; District VI, Mrs. H. F. Broach; District VII, Mrs. J. H. Mathews; District VIII, Mrs. I. L. Toler.

Young people's counsellors:

District I, Mrs. G. A. Carothers; District II, Mrs. Andrew Alexander; District III, Mrs. E. A. Pryor; District IV, Mrs. J. J. McKinstry; District V, Mrs. J. H. Newton; District VI, yet to be chosen; District VII, Mrs. H. B. Longest; District VIII, Mrs. E. T. Harvey.

Place of next meeting: First Baptist Church, Jackson.

Miss Gladys Keith recounted in a most interesting way her experiences as a missionary on the river front in New Orleans. She is in the employ of the Home Mission Board and the work in this needy field, as Miss Keith reports, is proving very fruitful.

The closing feature of the session and of the Convention was an address by Dr. J. B. Lawrence, secretary of the Home Mission Board in Atlanta. Dr. Lawrence's texts are "Study to Show Thyself Approved Unto God" and "Endure Hardness as a Good Soldier of Jesus Christ." The subject is "Home Missions in Tomorrow's World." It was a graphic depicting of the post-war conditions and a clear setting forth of the things needful to meet these changed conditions.

—BR—

TEN BEST BOOKS READ DURING 1942

F. V. McFatrige

Although my access to new books is very limited, I find that the range of my reading has been fairly comprehensive. The following books are not consciously listed in the order of their excellence, but these are the ten books that impressed me most during 1942:

"The Amazing Story of Repeal," by Fletcher Dobyn. A well documented and truly amazing account of chicanery in high places. Reveals the forces, motives, and methods that nullified and destroyed the greatest moral and social achievement of the twentieth century to date, the 18th amendment. Will make any red-blooded American fighting mad.

"Alcoholics Anonymous" . . . a record of successful fights by individuals against Public Enemy No. 1. A scientific "discovery" of a power available for the conquest of sin known to evangelical Christians for 19 centuries. Well worth reading and re-reading.

"The Basis of Millennial Faith," by Floyd E. Hamilton. A challenging and thought-provoking discussion of a very controversial subject, of lively interest in every time of world crisis.

"The Revelation of Jesus Christ," by Donald W. Richardson. Although written by a teacher in an institution regarded by most Baptists as unsafe, this is a very reverent, as well as a sane and sensible exposition of the most mishandled book in the divine library, the Apocalypse.

"Let's Go Back to the Bible," by Will N. Houghton. A thrilling and inspiring series of radio addresses by the president of the Moody Bible Institute upon the inexpressible value of the Book of books. Abounds with clear-cut and inspiring statements and striking illustrations. Invaluable to the preacher or Sunday school teacher.

"God Runs My Business," by Robert G. LeTourneau. A thrilling testimony of a great Christian layman and steward.

"Where Are the People?" A book I keep loaned out since reading. The name of the author is not

FERRETING OUT FAULTS

Probably every editor has often wished that he knew exactly what his readers thought about his paper in a critical way.

Probably it would do him good—even if it made him wince!

Will you help The Baptist Record ferret out faults, search out faults, in the paper as seen through the eyes of the readers?

What do you honestly think about The Baptist Record? What improvements would you suggest?

Would you give your estimate and give only your sex and age and not your name?

The reader interest survey to which reference was made in last week's issue will give you an opportunity.

Some will be approached in other ways.

In whatever way you are approached, please say what you please, even if it is not pleasing—the editor will not know who you are!

Actually and candidly, freely and fully, "Lay on, McDuff!" The limit is the space in the questionnaire, and you can add a sheet to this list if you like.

Look for subsequent announcements.

—BR—

At Tillatoba church O. B. Beverly, pastor, will preach in the Crusade revival, beginning April 18.—Mrs. J. A. Massey.

G. O. Kerr, Jr., church clerk, has sent in a list of 16 names on the club plan for subscriptions to The Baptist Record from Logtown church.

From Big Level church, Perkinston, Miss., Mrs. B. H. Turner, who formerly received her Baptist Record through another church, and was convinced of its value, has sent in a list of 28 names, which comprise 50% of the members of Big Level. She states other subscribers will be added later.

remembered. Will send a pastor, Sunday school teacher, or other Christian worker afield in search for the lost.

"The Major Messages of the Minor Prophets," by J. W. Storer. One of the Broadman Sermons series. The title describes the book. Not a comprehensive commentary, but rather an introduction to the chief messages of these twelve men of God sent to ancient Israel, but speaking to the ages.

"John G. Paton," by J. Theodore Mueller. A thrilling account of the life and labors of this great missionary, the "Apostle to the Islands of the South Seas."

"A Study of the Kingdom," by T. P. Stafford. This book was published by the Sunday School Board in 1915. Not a new book, but one that I have recently discovered. An unusual and stimulating presentation of the spiritual nature of the Kingdom.

DENOMINATIONAL CALENDAR

April

Three Months Evangelistic Crusade continues.
Cooperative Program Emphasis.
Now Club (Mississippi Debts).
Vacation Bible Schools.
Christian Literature and Church Libraries.
Sunday School Training Courses.
Relief and Annuity Board (and Offering for the Relief of Aged Ministers).
Check Subscription to Denominational Periodicals.
Youth Week.
Sunday School Training Courses.
Tithes and Offerings According to the Scriptures.
Blue Mountain College Endowment.

May

Evangelism.
Cooperative Program.
Pay off State Debts (Now Club).
Orphanage Day.
Hospital Day.
G. A. Focus Week, 9-14.
Association Elimination Contests in B. T. U.
Vacation Bible Schools.
Tithes and Offerings According to the Scriptures.
Blue Mountain Endowment.

Tithing Corner

MY EXPERIENCE IN TITHING

I had been a Christian a number of years, and married two years, before I became educated to tithing and realized what tithing could mean to anyone. The church that I joined after I was married had a pastor who preached tithing, and my Sunday school teacher taught it. My husband and I were awakened to the fact that we owed God at least the tithe and so we got down on our knees and promised God that we would always at least give Him back His part. As a child I remembered hearing a preacher preach on Malachi 3:8, "Will a Man Rob God?" Although I did not want to be guilty of robbing God, I still failed to tithe.

When we started tithing, my husband was making a very small salary, but we never failed to keep our promise to God. Soon he was offered a better position and we could live nearer the church and attend all church services regularly. Before long he was offered another job with still better pay in another state. We realized it was a gift of God and that without Him we would have nothing, and He asked for a part of it back.

The salary of this last position has continued to be increased. It has been a joy all along to see how God pours out His blessings on us as we give back to Him the tithe and offerings. He said, "I will give unto you, good measure, pressed down, and shaken together and running over." Luke 7:8. God says in Malachi 3:10, "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of hosts." We have trusted, tried and proved the Lord of hosts. He has kept His promise. We have a large family, and very seldom have any doctor bills, nor is any one sick so that we have to lose sleep or rest.

It is such a happy privilege to see sometimes how the money we give back to God, helps those who are preaching God's Word in parts of the homeland where people are not able to pay preachers.

Before we pay any bills or figure on anything with our salary, the tithe has been figured out first.

Tithing does something to one that cannot be explained, and one who does not tithe cannot understand what an enjoyment it is. One may not believe it, but it breaks down what one might call an "inferiority complex." It certainly did for us. Before we began tithing, when the need of money was mentioned in church, or the need of money for any particular phase of church work, I would feel so little and out of place. I never felt as free as I should have. I would feel that I was neglecting something. My conscience hurt me. But now I know that I am not robbing God, and feel that I, too, am a part of the church.

Another way it helps me, is when our four children see us paying money to the church, they want to pay, too. They are not satisfied with a nickel or dime and "certainly not pennies for the church." They want bills, and if we have a check with the family tithe and offering, they want the privilege of dropping it into the collection plate. They are learning while young to help in the Lord's work, and to give back to God that which He has requested.

I would not think of not tithing even if my husband's salary should be too small to run a home on. Let this be our prayer:

Dear Father, whatever my failings may be, let me be honest, I pray, with Thee. While I very honestly pay every debt to my fellow-man may I never forget, the much greater debt which to Thee now I owe; and may I be honest as the days come and go. A steward found faithful and loyal and true, as I bring my tithes and offerings to Thy sacred storehouse, and so may I be in all my stewardship, honest with Thee.

MRS. FRED HAND, Tunica, Miss.
(Now living in Rayne, La.)

—BR—

At Shady Dale church the revival was a great success during the Crusade when 13 members were received. Lowland Chapel meeting began April 3 with prospects of a good meeting there.—L. J. Rice.

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary
OXFORD, MISS. JACKSON, MISS.

Hattiesburg Training School

During the week of March 14th the churches of Hattiesburg combined in a helpful citywide Training School. The Main Street Baptist Church served as host church and each evening at seven-fifteen the members from the churches gathered there. Classes for Juniors, Intermediates, Young People and Adults were taught by Mrs. I. E. Rouse, Mrs. Carl Kosanke, Dr. I. E. Rouse and Dr. T. D. Brown, respectively. A fifth class was taught to general Training Union officers by Secretary Auber J. Wilds, the Training Union Manual being the text book used. The plan was two class periods of forty-five minutes each with a thirty-minute intermission period. On two nights at the intermission period Mr. Wilds showed colored moving pictures of Baptist work in the state. The enrollment for the week reached exactly two hundred. Even though it proved to be a rainy week the folk continued to come. The Juniors led in attendance, growing every night. All classes were well attended. On Friday night refreshments were served as a parting gesture of friendship and Christian fellowship. We parted feeling that it had been good to work together those days.

R. E. Denman Back in Service

We are happy to announce that one of our former progressive Training Union directors is back in harness after a few years leave. Mr. R. E. Denman of First church Greenville, has recently been re-elected to the office of Training Union director in his church. For special reasons he had to give up the directorship several years ago, but he is back in Greenville now each Sunday, and enough through the week to make it possible for him to take on these duties again. Congratulations to the Greenville First church. They have just completed a splendid Training School with Mr. and Mrs. Chester L. Quarles helping. Brother Quarles also brought the inspirational message each evening. Dr. Henderson, pastor of the Greenville church also taught a class as did Mrs. Ford Yates and Mr. L. V. Martin.

In the Young People-Adult Sunday School Magazine for April, May and June, you will find a splendid social. As youth would say, "It is a WOW."

A Salute to the District Training Union Convention

Intermediate Sword Drill

We are sponsoring again this year year in the District Training Union Conventions, Sword Drill for Intermediates, 13-16, inclusive. Five types of drills will be used: Scripture Search, Books of the Bible, Doctrinal, Character and Unfinished Quotations.

The Drills in the Quarterlies for the last two quarters of 1942 and the first two quarters of 1943. For the unfinished quotation drill, the Intermediates will be expected to know only the Memory Verses in the Quarterlies for this year, January-June.

The verses will be given in part by the leader of the drill. The Intermediates will be expected to find them in the Bible.

Rules for the contest:

1. No indexed Bible will be allowed in the drill.
2. Bible must be held flat in one hand with the other hand above it, with all eyes on the leader until he says, "Charge." Five points will be the penalty for failing to do this.
3. When the reference is found, each contestant should put his finger on the place, and step forward one step. After 10 seconds the leader will call for someone to read.
4. No pages can be turned after the contestant has stepped forward. A penalty of five points for this.
5. A contestant stepping forward and having the wrong place, must report his error to the leader, but no penalty will be exacted.
6. Ten points will be given the first one who steps out with the right reference. The second one will get five points.
7. First place winners in the church will compete in Associational Elimination Contest. First place winner in the Association will represent the Association at the District Convention. If the Association does not have the contest, your winner is eligible to be in the District convention drill.

—BR—

INCONSISTENCIES

James Thorn

It seems very difficult for some people to be consistent. It is well for us to examine ourselves often and see if we are really living out the doctrines we preach to others. To preach one thing and practice another is to be inconsistent. When I preach a sermon that does not help me, I always know that it didn't help the congregation. There are some preachers who talk out of "both" corners of their mouths at the same time; and apparently write with both hands at the same time. For a preacher to preach and write on Christian fellowship, forgiving one another, praying for one another, the Bible, the only rule of faith and practice, and then fail to practice any of these, is gross inconsistency.

I recall a story of some bandits near Mexico, who after staging a highway robbery, and sitting down afterward to eat the lunch they had stolen, paused all at once and threw it away because it was sandwiches, and they were too pious to eat meat on Friday. We laugh at such inconsistency, but it is just as consistent as a man claiming to be a Christian and a preacher of righteousness, professing humility, and yet trying to gain prominence by crushing his brethren. I believe I had rather eat meat on Friday.

—BR—

A very successful crusade revival was held at Temperance Hill church, Marshall county, with Rev. R. L. Ray of Pontotoc doing the preaching. Services were held at night only, and great good was accomplished.—W. T. Brown.

CHANGES AMONG THE CHURCHES

By Chester M. Savage
Called and Accepted

S. M. Inman, El Campo, Tex.
Fred Savage, Palmetto, La.
W. P. Lee, Pine Grove, La.
L. S. Clark, Mt. Holly, N. C.
J. N. Shuford, Dana, N. C.
A. F. Roberts, Newellton, La.
Dr. O. M. Seigler, Henderson, N. C.
J. D. Kesler, Raston, Md.
R. L. Ptillo, Jayton, Tex.
A. J. Martin, Southland, Houston, Texas.
J. W. Ousley, Kerens, Tex.
G. W. Trussell, Garden Villa, Houston, Texas.
Raymond Lindholm, Dadeville, Mo.
C. E. Henson, Graham, Okla.
C. A. Proctor, Mounds, Okla.
Joe Wilhelm, Putnam City, Bethany, Okla.
Hobson Howell, Poteet, Tex.
Tom Carter, Heaven, Okla.
Dr. W. P. Binns, president, Wm. Jewell College, Mo.
G. M. King, Dalhart, Tex.
W. P. Everson, Jacksonville Beach, Fla.
M. T. Smith, Woodbury, Ga.
Clarence Moore, Floyd, N. Mex.
Dr. A. L. Aulick, Central, Clovis, N. Mex.
C. D. Stewart, Glennville, Ga.
P. E. Hixon, Dwight, Alabama City, Ala.
J. R. Flynn, Livermore, Ky.
D. T. Cox, Second, Griffin, Ga.
Edward Ferguson, Petersburg, Ky.
E. F. McDowell, Jr., Hamburg, Ark.
J. T. Miller, Vanceburg, Ky.
Leon Hill, San Jacinto, Amarillo, Texas.
Herman Coe, Spur, Tex.
M. G. Ellis, Driscoll, Tex.
J. B. Edwards, Wright City, Okla.
D. C. Wesson, Old Fort, N. C.
C. V. Van Der Linden, Forest, Baltimore, Md.
Arthur DeLoach, Odessa, Tex.
Dr. R. L. Moyer, First, Minneapolis, Minn.
D. W. Bishop, Holt, Ala.
T. E. Durham, Brandon, Greenville, S. C.
H. T. Rich, Lyford, Tex.
A. C. Hardin, Tahoka, Tex.
Brooks Sasse, Central, Livingston, Tex.

Resigned

S. M. Inman, Third, Houston, Tex.
Brooks Sasse, Florence, Tex.
T. E. Durham, Arlington Hts., Fort Worth, Tex.
J. W. Gillespie, Oelwein, Iowa.
Paul E. Hixon, East Tallassee, Ala.
J. P. Carter, Carlisle Ave., Louisville, Ky.
Harold Harsh, Madison, Ill.
A. M. Herrington, Haynesville, La.
R. G. Moore, Sycamore Hts., Fort Worth, Tex.
Leon Hill, Calvary, Mineral Wells, Tex.
Herman Coe, Happy, Tex.
A. F. Roberts, Pleasant Hill, La.
W. L. Rollins, Branford, Fla.
G. S. Turner, Erwin, N. C.
Dr. O. M. Seigler, Canton, Ga.
R. T. Miller, Clay, Ky.
W. B. Archer, Malone, Fla.
M. L. Lewis, Ivy, N. C.
J. R. Steers, Fulton, Mo.
Joe Wilhelm, Glenwood, Tulsa, Okla.
G. W. Trussell, Clifton, Tex.
A. J. Martin, Woodsboro, Tex.
R. L. Patillo, Carlsbad, Tex.
R. M. Roark, Holliday, Tex.
Dr. Jno. E. Briggs, Fifth, Washington, D. C.
Hobson Howell, Cement, Okla.

REPEAL RATIONING

By J. D. Grey, D. D., Pastor,
First Baptist Church, New Orleans

(Any similarity to reason is accidental and miraculous.)

Rationing as set up by the Office of Price Administration of the Federal government should be repealed at once.

It destroys states' rights and each county or parish should pass its own rationing laws. You can't legislate from Washington.

Rationing is trying to legislate people into patriotism. Patriotism is good, but you can't legislate people into being good.

Rationing deprives farmers, packers and distributors of a right to make a living. Rationing, therefore, interferes with private business.

Rationing destroys personal liberty. If a man wants a steak two inches thick, a can of petit pois, and six cups of coffee twice a day, that's his business. Our government has no right to take away personal liberty.

Rationing robs the country of a lot of taxes. Gasoline rationing has taken millions of dollars out of various state treasuries already.

Rationing creates a black market and makes people buy from "food bootleggers."

Rationing encourages a reign of gangsterism through creating black markets, bribing of officials, stealing of tires, etc. The OPA is making criminals.

Rationing cannot be enforced. The people didn't vote for it and you can't force something on them that they didn't vote for.

Rationing is too expensive to administer and enforce. It puts a burden on the law enforcement officials when they should be busy running down fifth columnists, saboteurs, and criminals. Thousands of government agents are having to be employed right now to enforce this law.

Rationing is unfair to the soldiers at the front. They are fighting for a free America and here we are with not even the liberty to buy a pound of butter or coffee when we want it.

(If you think this is "scatter-brained reasoning," you are right—but don't blame me. I am just using the arguments the liquor crowd has used all the time against prohibition.)

—BR—

Chicago—Churches and religious education forces of the United States and Canada were urged to intensify religious services to meet war-time needs, in a pronouncement adopted by the International Council of Religious Education at its annual meeting here.

The law of Christianity is the more we give the more we have. It could be stated in other words and say, the law of Christianity is USE or LOSE.

H. A. Dixon, Boyce, Louisville, Ky.
Dr. W. P. Binns, First, Roanoke, Va.
Paul Norris, Woodland Hts., Chattanooga, Tenn.
W. P. Everson, Oakwood, Chattanooga, Tenn.
E. D. Bateman, Weller Ave., Baton Rouge, La.
J. W. Womble, Tennille, Ga.
D. W. Bishop, Vernon, Ala.
J. F. Woodson, Mayslick, Ky.
H. L. Fickett, Jr., Mission, Tex.
Arthur DeLoach, Highland Park, Texarkana, Tex.
C. V. Van Der Linden, Boyce, Va.
J. H. Hamilton, Ferriday, La.

CHRIST FOR AMERICA The Launching of a Nation-wide Soul Winning Movement

In January 1942, Philadelphia witnessed a great evangelistic campaign with pastors and workers of two hundred or more churches. Eighty-five thousand persons by actual count attended the meetings of the cam-



HYMAN APPELMAN

paign. Two thousand persons are known to have been converted in addition to which probably several hundred others came to Christ as a result of the many broadcasts which were made, using five separate stations. The evangelist was Hyman Appelman of Fort Worth, Texas, a man of God, mightily used in the sal-



HORACE F. DEAN

vation of multitudes. The general chairman was Horace F. Dean, of the Philadelphia School of the Bible, and associated with him were sixteen committee chairmen and probably 1500 workers.

These two men with their associates have united to form a new national evangelistic movement to be known as CHRIST FOR AMERICA. Hyman Appelman is named director of evangelism in the new movement, and Mr. Dean is to be national chairman. The CHRIST FOR AMERICA CAMPAIGN contemplates consecutive city-wide crusades throughout the nation and will follow the Philadelphia Plan. This plan is being published in book form by the Revell Company of New York. Those who may be interested in having such a campaign in their own city should write to the national chairman. The office of the new movement will be located in the Land Title Building, Philadelphia, Pa.

NEW RECRUITS AT WORK

(Foreign Mission Board)

Rev. and Mrs. Tom Neely are Southern Baptists' newest representatives in Colombia, South America. They write enthusiastically of their new field of service and the wonderful opportunities they find there:

"A real surprise to us was the hunger for religion that these people have. When I visited the two churches here in Barranquilla which have been built under Mr. Schweinsberg's direction it seemed impossible to believe that so much could have happened in fifteen months. Of course all this has not taken place without problems. There has been much to overcome and there is much more still. Your prayers are badly needed; but all in all God is working in the hearts of the people and many will know the Saviour in the forgiveness of sins. Already with the little Spanish I know I have had the joy of seeing a man come to the church at my invitation. Another man to whom I had given a tract came to Brother Schweinsberg to know more about our teachings. He now has a New Testament and last Friday night he was at Bible study class bringing his wife with him also. When I had been here only four days I handed a tract to a man and watched him and his companion reading it as they went on down the street. I was anxious to see what they would do with it when they saw what it was about. To my surprise the second man, after walking half a block, turned and came back and asked for a tract for himself. How we long to be able to tell them the story of Christ's love in their own language. Perhaps we will

—BR—

MY TATTERED BIBLE

My Friend, you are so tattered,
Your covers worn with age;
I scarce can read your title,
Or patch one single page.

Your studied words have served me well,
Through both sad and happy years,
So I behold your ragged form,
With mingled joy and tears.

You've taught me to be still and wait,
When conflicts come my way;
A lamp unto my feet by night,
A Shepherd's hand by day.

On countless book-shelves I may find
Your likeness, bright and new,
But none can hold the sacred charm,
For me, my Friend, as you!

Your comradeship, your solace,
More to me than all fine gold;
Each marked page bears a memory,
Of blessedness untold.

Along my varied pilgrimage,
Your light has been my guide;
No promise has gone unfulfilled,
No need of mine denied.

So, reverently, I lay you by,
And yet we do not part;
For I've salvaged all your rarest gems,
And stored them in my heart!

CALLIE M. WALKER, Meridian.

More Comfort Wearing

FALSE TEETH

Here is a pleasant way to overcome loose plate discomfort. FASTEETH an improved powder sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Horseshoe	60	54
West Laurel	428	118
Mantee	134	
New Albany	490	175
Jackson First	939	265
Calvary Jackson	910	239
Wallerville	80	40
Kreole	95	33
Crystal Springs	366	157
Friendship (Lincoln)	79	55
Louisville First	351	98
West End-West Point	55	47
Olive Branch	80	39
Newton	233	
Cross Roads (Webster)	85	
West Point First	450	163
Bethlehem (Jones)	102	65

be able to do so soon, for tonight we start our language study. The teacher will come to our house three nights. Pray for us that we will be able to master the Spanish well."

KNOW YOUR BIBLE

1. What is the "buckler" (or bucklers) as mentioned in Psalm 18:2?

...

2. In Numbers 21:17-18, the "song of the well" is mentioned. Do you know why it was so-called?

...

3. Where in the Bible will you find the "Number of his name," and what does it mean?

...

4. Some call it "altar" and some call it "pulpit." What is the difference?

(Correct answer on Page 15)

"Many a man, counted a fool by financiers, has laid up in heaven a fortune they would envy."

—BR—

Pray for the Blue Mountain Endowment campaign.

HELP ALL CAUSES

The Mississippi Baptist Convention Board, Executive Body of the Mississippi Baptist Convention, serves all causes of Christ Beyond the local church at home and around the world. We refer to such causes as: Evangelism State, Home and Foreign Missions — Cooperative Program Causes — Now Club (State Debts) — 100,000 Club (S. B. C. Debts) — Baptist Record — Training Union — Sunday School — W. M. U. — Brotherhood — B. S. U. — Retirement Plan — Seminaries — Christian Education — Hospital — Orphanage — Pastoral Aid — Church Building Aid — Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service Men's Department — Historical Society — Wills and Bequests Activities — W. M. U. Training School — Bookkeeping.

By remembering the Mississippi Baptist Convention Board through Wills and Bequests you will have a definite part in the work of Christ as represented by all these causes.

In making contributions in any form to or through the Mississippi Baptist Convention Board you will be aiding this splendid array of causes in Jesus' Name.

★ ★ ★

MISSISSIPPI BAPTIST CONVENTION BOARD

D. A. McCALL, Executive Secretary

Box 530

Jackson, Miss.



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SS.

Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

Farmer's Address

The address of Mr. John A. Farmer is 204½ Decatur Street, Oildale, California.

The Writer

The article in the Sunday school column of the April 1 Baptist Record on "At Least One Church in Each Association," was by Mr. William P. Phillips of the Baptist Sunday School Board.

Jackson First Church

The First Baptist Church, Jackson, according to Dr. E. P. Alldredge, stands sixth among Southern Baptist churches in per member gifts to missions and benevolences, with only the First Baptist Church, Richmond, Va., Southside, Birmingham, Walnut Street, Louisville, Ky., Dallas-First, and Immanuel, Little Rock, Ark., having a better record.

Ridgecrest

Ridgecrest weeks will be held this year as usual, even though the attendance may be short. The special Sunday school weeks are July 7-13 for the Associational Sunday school officers, and July 14-20 being the regular Sunday School Week for all Sunday school people.

This is the first year there has been a regular week for Associational officers. We trust that many of these will take advantage of this great week at Ridgecrest.

Since these Associational officers serve without salary, it would certainly be a gracious thing for the churches to make up enough money to send one or two of their associational officers to Ridgecrest, July 7-13. If some pastor or layman will take the lead in securing the money necessary to do this, and then make definite plans for one or two officers, especially the associational superintendent, it would be a great work for the association.

Our Boys and Girls

In the April issue of the Sunday School Builder Dr. Homer L. Grice, Southwide Vacation Bible School Secretary, has a splendid article on the subject "Thinking About Our Boys and Girls." It is so fine that we want all our readers to see it, so we are re-producing it below just as Dr. Grice has it:

In the Harper's Magazine for October, 1942, an intelligence officer of the American army had a most interesting article about the Japanese in America. He said that those Japanese children who were born in America, sent to Japan for training between ten and twenty years of age, and then returned to claim their American citizenship were essentially and inherently Japanese, and there-

fore potentially, the most dangerous Japanese in our country. On the other hand, the best way to make strong and loyal Americans of Japanese children was not to send them to Japan until shortly after they were seventeen years of age, for children who had been sent at this age were laughed at by the people in Japan, made fun of, called spies, and made miserable, because they could not easily and quickly adjust themselves to the Japanese way of life. They soon became so miserable and homesick that they were exceedingly anxious to get back home and to the American way of living.

This testimony is profoundly significant for pastors, Sunday school and Training Union workers, and for parents, for it reveals clearly what social habits and a child's environment do to him before he reaches seventeen. No doubt, such effects are as profound in the realm of religion as patriotism. How tremendously important then is the nature of the child's religious environment until he passes out of the Intermediate into the Young People's department of the Sunday school! How necessary it is that a church provide the best literature, the best-trained workers possible, the best organization and administration, and the best equipment! How exceedingly necessary it is to make use of every possible moment of available time, not only on Sunday morning, but also on weekdays when the public schools are closed! This explains why the Vacation Bible school is so necessary; and how fortunate it is that enough workers can be procured to serve on the faculties, and that the boys and girls like the Vacation Bible school so well that they prefer to attend it to anything else that goes on in the community.

Let us realize that those boys and girls who get but little religious training at home and in church before they are twenty will almost certainly never be vitally interested in religion and religious living. The utter indifference of millions of adults in America to anything religious is almost certainly due to the neglect of their religious training before they were seventeen years of age.

How Have One?

The Vacation Bible School is a regular part of the summer program of many churches. However, some have not come to that place yet. It is such a work that any church can have one, and always do it with great profit.

The first part of having a Vacation Bible school is to decide to have one. Then, elect a principal; select the date; enlist the faculty, train the faculty; advertise the school, and then pray and plan and work to make it the best. Get the books from the Baptist Book Store, Jackson, Miss., and give to the teachers well in advance so that they will have ample time to make thorough preparation before the school begins.

We shall be glad to mail a package of the free promotional literature to anyone on request. The 1943 textbook series is Beginner B; Primary C; Junior B; Intermediate B.

Do not fail to give your boys and



Two ill dressed women have just escaped across the Norwegian frontier.

"Why do you take such terrible chances to come to Sweden?" a Stockholm correspondent asked the women who had walked 100 miles



to the border which was patrolled by Nazi troops.

"We have left our homes and our possessions knowing we are leaving our old life for a crowded refugee camp," the older woman answered. "Life is not worth living in Norway today. Our homeland has been turned into an inferno."

Your home has been scarcely scathed by the present war here in America. Do your part to keep actual combat from our shores.

Do your work. Buy War Bonds and Stamps.

WSS 741J

U. S. Treasury Dept.

SENATOBIA REVIVAL

By vote of the church, Pastor H. L. Martin was requested to do the preaching. W. F. Munday of Memphis was song leader. Careful preparation had been made by community census, appointment of necessary committees, the interested enlistment of the membership, and cottage prayer-meetings. Services were held from March 31 through April 11. The attendance was splendid, several evenings taxing our seating capacity, and the last night overflowing to the street.

The Holy Spirit was present in power, preaching great Gospel messages through the pastor, and holding the people in rapt attention. Much personal service was done.

Nineteen were received for baptism, twelve by letter, increasing the membership by 31. The membership gave evidence of a real spiritual revival in the church.

This is the first mass revival meeting during the ten years pastorate of Dr. Martin, his ideal being to have a continuous spirit of revival and soul-winning service, and this ideal has been largely realized in frequent stirrings of the baptismal waters. Sunday, April 11, the church held a special memorial service, celebrating the tenth anniversary of the coming of Dr. Martin to this pastorate. During this period the church has prospered, the debt of the handsome building has been fully paid and a beautiful spirit of harmony prevails.

Mrs. Martin is a very gifted personality and in all church activities, has been the pastor's efficient first assistant.—A. T. Cinnamon.

girls the advantages and blessings that come from a Vacation Bible school in their own church.

AT FIRST
SIGN OF A

COLD 666
USE 666

666 TABLETS, SALVE, NOSE DROPS

NORTHERN BAPTISTS SET POST-WAR PLANNING POLICIES

By Religious News Service

New York—A statement of "purpose and policies" has been formulated here by the Post-war Planning Commission of the Northern Baptist Convention.

Highlights of the commission's task as outlined in the statement include the establishment of "more effective communication and cooperation with other Christian bodies"; appraising activities of the denomination in the light of current world trends; and preparing material setting forth "basic assumptions and Christian convictions" regarding the over-all obligations of the church in a post-war world.

The commission will be formally constituted at a meeting of the denomination's general council in Chicago next May. The council meeting, which will take the place of the cancelled Northern Baptist Convention, is also expected to approve a million dollar post-war fund.

—BR—

New York—The Japanese authorities in the Netherlands East Indies have unified Christian activities in Celebes, the Aneta Netherlands Indies News Agency reported from Melbourne, quoting the Tokyo-controlled Saigon radio. "More than 10 sects have been amalgamated into one federation and cooperate with the Christian Federation in Tokyo," the broadcast said. "The Celebes Christian Federation will embark on new educational, social, and public health activities in connection with Moslem organizations." Similar forced unification of Christian bodies is being undertaken by the Japanese in other occupied areas.

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FOLLOW PACKAGE DIRECTIONS. SEE
YOUR DOCTOR IF HEADACHES PERSIST

✦ The
MARCH OF GOD
in the
Age-Long Struggle
BY JOHN J. WICKER

"To create a larger interest in the great movements of God in centuries gone, and to point out the goal and inquire the way for God's people in this generation." . . . Thus does Dr. Wicker state the purpose of this new and unusual book about the Bible, "the best light for the past, the biggest light for the present, and the brightest light for the future." Holding that "all history is born of man's obedience or disobedience to the will of God," Dr. Wicker makes plain our need for the application of Christ's principles. (Ready in April.)

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the Age-Long Struggle. \$2.25
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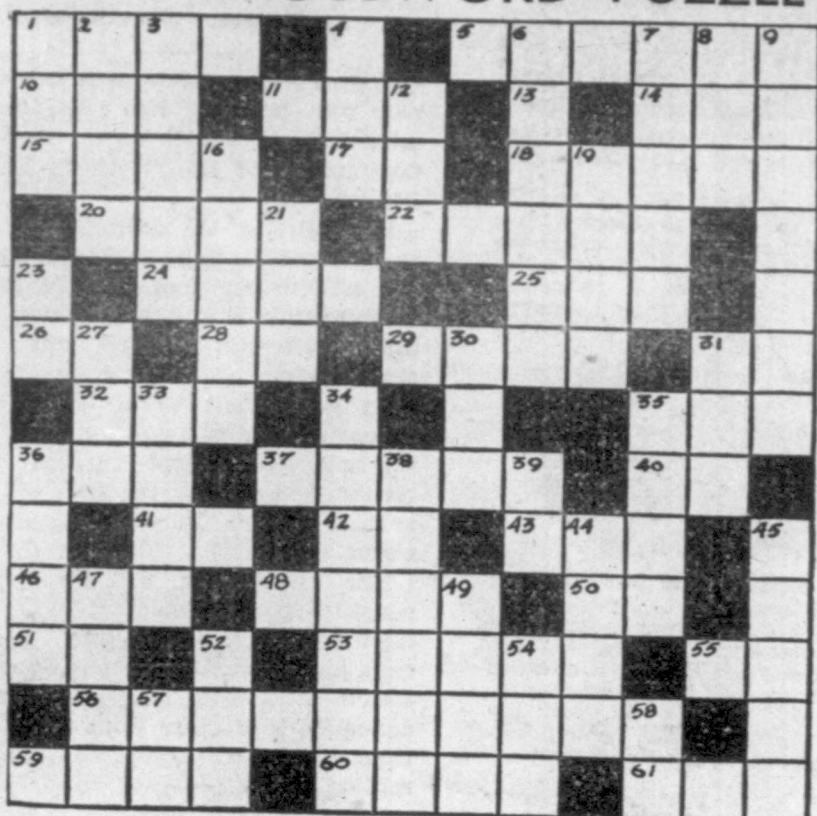
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OUR CROSSWORD PUZZLE



"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."—Prov. 20:1.

TEMPERANCE

Across

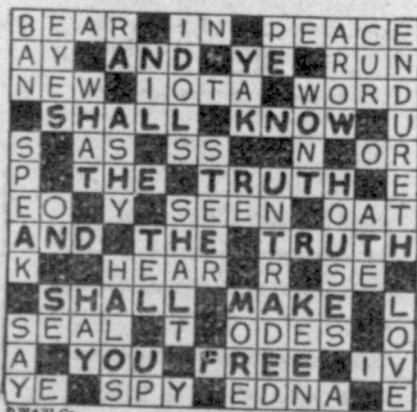
- 1 "that ye do not you . . . before men," Matt. 6:1.
 5 "I will make thy windows of . . . Isa. 54:12.
 10 "Who hath . . . ? who hath sorrow," Prov. 23:29.
 11 " . . . Daniel purposed in his heart," Dan. 1:8.
 13 "wine which . . . have mingled," Prov. 9:5.
 14 "and while they . . . drunken," Nah. 1:10.
 15 "parted his garments, casting . . ." Matt. 27:35.
 17 Father.
 18 More uncommon.
 20 "I shall . . . thy law," Ps. 119:34.
 22 "they are all . . . sin," Rom. 3:9.
 24 "soweth iniquity shall . . . vanity," Prov. 22:8.
 25 Noun suffix.
 26 Printers' measure.
 28 "I have drunk . . . wine with," S. of S. 5:1.
 29 "fear not them which kill the . . ." Matt. 10:28.
 31 Guinea.
 32 A ridge. (Danish).
 35 " . . . your moderation be known," Phil. 4:5.
 36 "he that loveth wine . . . oil," Prov. 21:17.
 37 "I will . . . them again into their land," Jer. 16:15.
 40 " . . . is good neither to eat flesh, nor to drink wine," Rom. 14:21.
 41 "he . . . a glutton and a drunkard," Deut. 21:20.
 42 Prefix signifying not.
 43 "as an . . . whose leaf fadeth," Isa. 1:30.
 46 " . . . so much as is sufficient," Prov. 25:16.
 48 "As a thorn goeth up . . . the hand of a drunkard," Prov. 26:9.

- 50 Left end (football).
 51 Document for payment.
 53 "it is not for . . . to drink wine," Prov. 31:4.
 55 "drunkard and the glutton shall come . . . poverty," Prov. 23:21.
 56 "put all things in . . . under his feet," Heb. 2:8.
 59 " . . . they drink, and forget the law," Prov. 31:5.
 60 Inert gaseous element.
 61 "if he shall ask an . . . , will he offer," Luke 11:12.
 Our text is 11, 13, 20, 22, 28, 29, 36, 37, 40, 48 and 56 combined.

DOWN

- 1 Instrument for piercing small holes.
 2 " . . . not thou upon the wine," Prov. 23:31.
 3 Rhythm.
 4 "when it giveth his colour in the . . ." Prov. 23:31.
 6 "and . . . me with gladness," Ps. 30:11.
 7 "They that . . . long at the wine," Prov. 23:30.
 8 "how long will it be . . . they believe me," Num. 14:11.
 9 "it biteth like a . . ." Prov. 23:32.
 12 Greek letter.
 16 "if any man . . . to be contentious," I Cor. 11:16 (pl.).
 19 Ethereal.
 21 "ye . . . tithe of mint and anise," Matt. 23:23.
 23 " . . . not drunk with wine," Eph. 5:18.
 27 "every . . . that striveth for the mastery is temperate," I Cor. 9:25.
 30 "shall be drunken with their . . . blood," Isa. 49:26.
 31 "better is it to . . . wisdom," Prov. 16:16.
 33 Entrance.
 34 "stagger like a . . . man," Job 12:25.
 35 "and stringeth . . . an adder," Prov. 23:32.
 36 "That the . . . men be sober, grave, temperate," Tit. 2:2.
 38 Entice (var.).
 39 "they that to seek mixed wine," Prov. 23:30.
 44 "loveth God, love his brother . . ." I John 4:21.
 45 "Be not . . . winebibbers," Prov. 23:20.
 47 Projecting part of a building.
 49 On the top of.
 52 About.
 54 "in a snare upon the earth, where no . . . is," Amos 3:5.
 57 "let . . . watch and be sober," I Thess. 5:6.
 58 Compass point.

Answer to Last Week's Puzzle



General Twining tells how men prayed: The press of February 5, 1943 recounts another vivid story of brave men who met with a crisis have found that prayer sustains. Brigadier General Nathan F. Twining, commander of the Thirteenth U. S. Air Force, was rescued with fourteen others after five days and six nights adrift in rubber rafts when their Flying Fortresses fell into the Coral Sea. General Twining tells how they were caught in gales of near monsoon force which were interspersed by periods of blinding heat. "Once a storm rose to a terrific height, sending us streaking over the wave tops. We must have drifted 150 miles then. It was like being pulled into a nightmare by a giant devil fish. The only food during the entire time was one bar of chocolate for all, a small can of sardines and two albatross I killed with my .45." When asked how they were sustained through all this, the general recalled, "We were helpless. I just prayed out loud and was joined by the men."

Washington—Officers and enlisted men of the United States army who, at the time of their entry into the army, were ordained ministers serving congregations, and are otherwise qualified, may apply for appointment to the chaplains corps, the war department has announced.

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STUFFY NOSE

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Instantly it releases vapor "Mentholations" that start 4 vital actions: 1) They help thin out thick mucus; 2) Soothe irritated membranes; 3) Help reduce swollen passages; 4) Stimulate nasal blood supply. Every breath brings quick relief! Jars 30¢.

MENTHOLATUM

CALLING! CALLING! CALLING!

Calling All Mississippi Baptists!

Calling Mississippi Baptist Bonds!

For almost a year NOW our bonded indebtedness has remained at \$284,000!

We are about ready to see it lowered again!

With faith in God (He has never failed us), and

With faith in MISSISSIPPI BAPTISTS (you have not failed us these four years),

We now announce that we are calling all Mississippi Baptist Education Commission Bonds maturing in 1952 - 1953 - 1954, and totaling \$127,500—payable June 1, 1943.

In doing this we save \$81,375 interest. This makes a total interest savings of \$156,375 on bonds called to that date.

After this June call we will have maturities outstanding for the years 1955 - 1956 - 1957, and totaling \$156,500.

MISSISSIPPI BAPTISTS ARE ON THEIR WAY OUT OF DEBT!

WE COUNT ON YOUR HELP!

Mississippi Baptist Convention Board

NOW CLUB DEPARTMENT

Box 530

Jackson, Mississippi

NO RATIONING HERE

Dr. William Potter
First Baptist Church, McLain, Miss.

America experienced a new reminder on March 1 that our government is making every effort to preserve equality upon the home front, that poor and rich alike might have an equal share of the nation's foodstuffs. As the total conflict of international war increases in its intensity more drastic measures will be taken along similar lines.

Thank God! There is no rationing of SALVATION.

One thing which cannot be affected by war and total disaster is the PURPOSE for which the Incarnate Word, Jesus Christ, shed His blood on Calvary's Cross. Let us, prayerfully, review that which is eternal, lest the chaos of today dull our minds and senses to the finished work of Christ and what it means to us.

Salvation, doctrinally, runs the mind from Election and Calling to Prayer. There are two important divisions in the doctrine of which we speak: election, in which God chooses certain sinful men to become recipients of a special Grace, and (2) our union with Christ. Thank the Lord we need no number 17 coupon to be called of God to be His child no more than is it necessary for the born-again believer to petition his local rationing board for permission to become regenerated, to repent of his sins, to be justified because Christ rose again from the grave, or to hold communion with God by prayer. Amen! for the freedom of God's children through the Lord Jesus Christ.

God's Living Word confirms the matter of election and calling and no governmental directive can change that plan. Read such New Testament scripture as: Mark 13:27, Gal. 4:9, Eph. 1:5-8, I Peter 2:9 and James 2:23 which are but a few of the "proofs" that God elects us to become His own. I Peter 12 clearly indicates that our election is of God, not dependent upon human merit and is completely of Grace.

There are no priorities necessary for our union with Christ but there is an absolute requisite. We must believe on the Lord Jesus if we are to be saved and at the moment we believe, accept and trust Him we are "in Christ" (John 14:20) and as we become "new creatures in Christ Jesus" regenerated by our belief and because of His blood atonement on Calvary's Cross we likewise are spiritually translated as Paul so ably describes in Col. 1:13. Repenting of our sins, accepting Christ as Lord and Saviour we immediately look to the attribute of Faith to become our panacea for our troubled minds and hearts because faith is that voluntary change in mind of the "sinner saved by Grace" towards God as he turns to Christ as his shepherd. As sinners, God condemned our sins but now, in our new life, He acquits. This is Justification. Christ suffered the ignominy of the Cross, lay buried in the silent grave and upon the morning of the third day "He arose" to justify our faith in His redemptive powers. Praise God, that cannot be changed. It is undeniable and it is complete.

Justified by faith in the vicarious sufferings of the Lord, satisfied that His substitutionary work on Golgotha's hill was the means of Salvation for us we become "set apart" or separated from the carnality of the world. Some choose to call this Sanctification but

London (By Cable)—The German authorities have suppressed the Salvation Army's social service activities in Holland, but the organization has been permitted to continue its religious work, official Netherlands sources reported here. The Dutch Nazi weekly, Volk en Vaderland, replying to a reader's question about the organization, said its social work had been stopped "because it was too English in conception and because the amount coming in from contributions and the amount spent on social help were out of proportion to each other," adding that "the Army's purely religious work continues." It was revealed that hymnals and prayer books are no longer published in Holland.

Let us clearly define in our minds, despite the teachings of certain sects and creeds, that sanctification is a progressive step and that at no time do we experience, in this life, a complete eradication of the Adamic nature in our human, sinful beings. Sanctification becomes complete when we "depart to be with the Lord."

To complete the sphere of this new found joy in Christ we must be constant in our Prayer life. God hears and answers prayer. YOUR prayer may not be answered but to my mind there is no such thing as unanswered prayer. The very fact that God denies your particular petition is a significant "No" and this can as well be the answer as can a "Yes." Let us not, in our prayer life, be asking amiss that we might spend it in pleasure as the Apostle James warns us. (James 4:3).

Because of the death of Jesus Christ on the Cross, the believer who is truly "born-again" (John 3:3-7) finds the natural barrier between himself and God instantly removed. It behooves every professing Christian to keep alive that consciousness of unity between himself and Christ, to be unwavering in our identification with Christ and to enjoy our sonship with the Eternal God, all this by the realization that our communion line with God must be through the medium of Prayer.

None of these glorious privileges are rationed. Strangely enough, friends whom you love many times by their daily living seem to indicate, that like the rationing of food, gasoline and other commodities, their testimony to His amazing Grace is likewise rationed and governed by man-made laws but the true believer in Christ Jesus can shout abroad that SALVATION IS NOT RATIONED.

Baptist Marching Orders



Who? — Ye
Where? — Into all the World
What to do? — and Preach
What? — the Gospel
To Whom? — to Every Creature

HOME COMING AT ELIM

For some time members of Elim Baptist Church in Clarke county have been thinking in terms of greater things for their church, and feeling that the church and its influence for good is needed, perhaps as never before in its existence. They now feel that this is the opportune time to launch such a movement.

In order to put their plans into action it is desired that every member of the church attend—make it a Home Coming occasion and lend their influence and assistance to this worthy movement.

The plans will be disclosed at the eleven o'clock service next Sunday morning, and dinner will be served on the ground. Another service will be held at 2:30 in the afternoon.

All who believe the church's place in this community is desirable and worthwhile, should, by all means attend this important meeting—Rev. L. T. Dyess, pastor.

DR. M. H. ROBERTS

Whereas, God had deemed it wise to call to his heavenly home our co-worker, Dr. M. H. Roberts, and

Whereas, Dr. Roberts was one of our oldest deacons, also one of our best workers in Ebenezer church, and

Whereas, we, as a church, will sadly miss him.

Now therefore,

Be it resolved that we express our sympathy to the bereaved family. Resolved further, that a copy of these resolutions be sent the family, also sent the Lexington Advertiser and The Baptist Record for publication, and be spread on our church minutes.

Committee:

RENSHAW THOMAS,
A. E. EDWARDS,
MRS. W. B. LUCAS.

Windell Webb, Louisville, has been elected president of the senior class at Mississippi College. Harold Seitz of McComb is the new president of the sophomore class. Other senior class officers elected were: Billy Lindsley, Morton, vice-president, and Perry Eager, Clinton, secretary. Jack Merrill, Olive Branch, was elected vice-president of the sophomore class.

Calotabs

Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil.

Use only as directed on label.

Answers To

Know Your Bible

Feature on Page Twelve.

1. (Buckler): The buckler has a small shield of various shapes and sizes, which allowed the combatant more freedom of action than did the heavy shield. Their principal use was in parrying blows.

2. ("Song of the well"): The people of Israel sang "Sprang Up, O Well," "Sing ye unto it," thus making their song part of a religious ritual.

3. ("Number of his name"): See Revelation 13:18, and Revelation 15:2. It meant in Hebrew characters the number 666, thus providing the "number of his name."

4. ('Altar' or 'Pulpit'): "Altar" is first mentioned in Genesis 8:20; and "Pulpit" in Nehemiah 8:4. The difference is: that "altars" were built of earth and stone, while "pulpits" were made of wood. The general idea of both, however, meant "a meeting place with God."

Endow a professorship at Blue Mountain.

—BR—

Dr. William Potter, pastor of McLain Baptist Church, is in charge of the "Pilgrim Hour" each Friday, 11 to 11:30 a. m., over Station WYOR—1400 on your dial.

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GRAY'S OINTMENT

You Women Who Suffer From

HOT FLASHES then CHILLY FEELINGS

If you—like so many women between the ages of 38 and 52—suffer from hot flashes, weak, dizzy, nervous feelings, distress of "irregularities", are blue at times—due to the functional middle age period in a woman's life—try taking Lydia E. Pinkham's Vegetable Compound at once. It's made especially for women.

Pinkham's Compound is famous to relieve such distress. Taken regularly—it helps build up resistance against such symptoms. It also is a fine stomachic tonic. Thousands upon thousands of women benefited. Follow label directions. Worth trying!

CONVENTION HIGHLIGHTS AND GLEANINGS

(Continued from Page 1)

of total abstinence; (3) Every church member knowing what alcohol is and does; (4) Every church member willing to tell the public why he is an abstainer.

Miss Susan Anderson: "It is not an easy thing to be a missionary. I would say to young people, 'Do not go to foreign fields if you can stay at home and be at peace with your conscience and your God.'"

When Miss Anderson and her helper were caring for the repulsive ulcers of a neighboring tribe, the chief said to his people in Yoruba, his native tongue, "No black person would do this for us." Yes, "the Word was made flesh and dwelt among them."

Miss Auris Pender: "There are times when it is easier to die for Christ than to live for Him." "A troubled world we have, yes; but God's purpose will be wrought out." "In the midst of the constant shelling by land and air, there was a peace and calm in our hearts and God's presence with us always felt." "Why are we praying for victory? Is it a selfish prayer?"

"Success depends upon knowledge. We may know and not do, but we can't do and not know."—E. C. Williams.

The word friend is a two-way word—it means mutual love, confidence and trust. The Master needs not only those who trust Him but those whom He can trust. Can He trust you?—Mrs. Ned Rice.

"You can't spell victory with an absent T."

"There is not enough darkness in all the world to put out one small candle that has been lighted for Jesus."—Mrs. W. J. Cox.

Pray increasingly,
Give unceasingly,
Live convincingly
Love universally."

"The good life is not one of attainment but one of obtainment."—Mrs. Cox. "Every good gift and every perfect gift is from above."—James 1:17.

"There are two things as big as the person who owns them—a minute and a dollar."—Mrs. Cox.

The importance of prayer was stressed throughout the Convention, as was the motive for all service—"That all the kingdoms of the earth may know that thou art God, even thou only." No place for pride or selfishness or complacency; only the desire to be and do what our Lord would have us be. Though many of us can not be great lights we can be candles and we are needed in the darkness of the world.

Our God does answer prayer. Miss Anderson gave numerous instances when prayers for our Girls' School at Abeokuta, Nigeria, were answered, "When the Master postmaster sent His mail so that it arrived on time."

"God don't want no scared prayers."

Uncle John's philosophy that keeps him cheerful and happy in spite of difficulties: "I've learned to cooperate with the inevitable."

"The young people not only represent our future, they are our future."—Mrs. Cox.

"It won't be necessary to lead our young people into evil. Just let them alone."—Mrs. Cox.

"To make missions real, to make Christianity real, to make stewardship real, and to enlarge the interest of the young people's organizations is the fourfold purpose of the camp program."—Ivory Bishop.

A vivid description of Africa before the mission-

THE BAPTIST PAPER IN A WORLD AT WAR

(Continued from Page 1)

spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," came forth to the world in a time of war. . . .

V. The Distinctive Message of Baptists For the World Today

Never was the true Baptist message more needed than today. We are not thinking about "splitting hairs" over some minor detail which does not matter much, but we are thinking of the big, positive things which we stand for as Baptists. How much we need to stress the infinite worth of persons and the competency of the individual soul before God! We have always been the ardent champions of religious and political freedom, and these causes need support today. We shall guard carefully the principle of separation between church and state. The gospel in its fulness is to be preached to all peoples and nations. This will make clear the importance of the New Birth, the redemption of individuals, and this will lead to the building of a better human society and a better world, "wherein dwelleth righteousness."

In conclusion, let us say that we must learn how to live together as human brothers in our heavenly Father's world, or else the human race will rush down a steep cliff to destruction! There is a better way than war and destruction for the nations and peoples of the earth. . . . Our Baptist papers "in a world at war" will above everything else help to pass on the message of the angel: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord."

—BR—

WASTE OF EGGS AT EASTER SHOULD BE AVOIDED THIS YEAR

(Continued from Page 1)

children, use harmless colors in dyeing the eggs, and then eat the eggs later.

"This appeal also is timely. Eggs are essential food and any needless waste of food at this time is almost criminal."

Waste is sin, and why should Christians wilfully sin in the waste of that which is so desperately needful at this time?

God's Word says, "He that is merciful even unto his beast," so it is a sin to wilfully torture little animals for our passing pleasure. While at the Orphanage, I saw dyed chickens sent in to the children and watched those little fellows weaken and die because of such sinful treatment.

Why should we have Easter egg hunts (especially on Sunday) anyway? Easter, I am told, was the heathen's Goddess of Spring; so why should Christians presume to celebrate the resurrection of Jesus with a festival to a heathen goddess? Two of the Ten Commandments are uselessly broken in such practices. They are "Thou shalt have no other God before me," and "Remember the Sabbath day to keep it holy."

It would be well for Baptists and others to banish the words Easter and Lent from their vocabularies and likewise banish from their services all things that tend to blur the glory of the Resurrection of Jesus Christ. Humanitarianism demands that we do away with waste and the unmerciful treatment of dumb beasts, and Christianity demands that we

aries came was given by Mrs. Mobola Ayorinde, a native daughter of Africa. She also recounted the debt that Nigeria owes to the British government but how much more they owe to our missionaries.

"The African is nature's spoiled child. He is fed almost without the asking. Abundant fruits and vegetables furnish their food."—Mrs. Mobola Ayorinde.

During every hour of the Convention we were kept on the mountain-top. Many expressions of "best ever" were heard.

"Woe be to us if we are not ready to meet the need of our new world for Christianity." "We will need more missionaries in this new world."—Dr. J. B. Lawrence.

Mrs. W. E. Lee.

FACTS DISCLOSED AT WASHINGTON REVEAL OWI "SURVEY" OF CAMP DRINKING AS ARTISTIC WHITEWASH OF REAL CONDITIONS

(Continued from Page 1)

army authorities see fit to make wholesale bargains with the brewers to flaunt beer before these fine young American defenders in every army camp—and seek by subterfuge and camouflage to mislead them into thinking that beer is not what science shows it to be, an alcoholic beverage certain to ultimately impale on a habit-book at least a substantial proportion of those who develop a steady day-in and day-out desire for it?

General Marshall's Order Contradicts "Officers' Club Fairy Tale"

"The OWI report persuasively argues that drinking in the Officers' Clubs is confined to comparatively innocuous proportions and that 'observers found no evidence of excessive drinking in officers' bars, where every kind of liquor has been on tap.'"

"This halcyon picture is now rudely upset by the sudden and unexpected War Department Order No. 29, made public on February 4, 1943, signed by General George C. Marshall.

"If the use of cocktails, whisky and hard drinks were no problem, why should the chief of staff of the army suddenly issue a blanket ban upon the sale at officers' clubs, of everything alcoholic containing more than 3.2 per cent of that narcotic ingredient?"

"Was it, possibly, because of hitherto undisclosed incidents in some of these officers' clubs, or was there some twinge of official conscience at various events of the recent past, for instance the deliberate violation of the state prohibition law of Oklahoma by Fort Sill army officers, who, late in 1942, insisted upon having their hard liquor imported across the state line in direct and transparent defiance of statute (as was proved in the confiscation of huge quantities of distilled beverages by Governor Phillips in October last?)"

(The text of the beer act does not specifically call 'beer, lager, ale, porter wines, etc., containing not more than 3.2 per cent alcohol content by weight,' 'non-intoxicating,' but this is supposed to be implied in the title of the act, which reads: 'An act to provide revenue by taxation of certain non-intoxicating liquors, and for other purposes.')

"This standard which General Marshall describes as having established 'the congressional sense' is, according to Order No. 29, 'observed by the War Department in administering the provisions of the 1901 ban on alcoholic beverages in the military camps, which it now seems has never been repealed!'

"Unfortunately for General Marshall and the wisecracks of the OWI 'survey' the alleged 'congressional sense' regarding 3.2 per cent beer, suffered a total legal eclipse when the beer act of March 22, 1933, was repealed by the liquor tax act of January 11, 1934.

"There is, therefore, no legal 'congressional sense' in clinging to the unscientific claim of this repealed measure.

—BR—

YET MORE GOOD NEWS

J. E. Dillard

1. The Foreign Mission Board for the first time in forty years is entirely out of debt. Thank the Lord and all who have helped. Now let's clear the other agencies.

2. The receipts of the Hundred Thousand Club for the first quarter of this year are 86 7-10% larger than last year. Let's keep up the pace.

3. Another \$100,000 has been paid or is in hand to pay on the old Southwide debt. This makes more than \$300,000 paid since January 1. Balance now is about \$825,000.

4. Seventeen churches have notified me they intend to give to this debt paying effort the money they had expected to give their pastors, or pastors and wives, for expenses to the Convention. Beautiful, who will be next?

5. I am expecting to hear of W. M. U. and Brotherhood members, and other devoted Baptists who will give to this special effort the money they had intended spending at the Convention. Who will be first?

WE MUST BE DEBT-FREE IN '43—COUNT ON ME.

desist from idolatry and revelry. Let's meet both demands.—Bryan Simmons.

—BR—

Churches, remember Blue Mountain in June.